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THE NEW-CHURCH REVIEW

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THE

NEW-CHURCH REVIEW

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THE SECOND COMING OF THE LORD*: SCRIPTURE AND EVENT

By the REV. WILLIAM F. WUNSCH

I. *The Scriptures for the Idea*

THESE papers seek to present an idea of the Lord's Return which is at once spiritual and definite, and vital. In fundamental aspects it is an idea unlike any usually entertained of that great event. According to it the Lord comes the second time not to bring this world's life to an end, but to usher in a new day for Christianity. Hailed, He would lead the way in an epochal forward movement, in which Christianity would soon cease to be on the defensive before its internal problems and before the problems with which the world confronts it, and be off once more on a glorious and bold offensive. For, according to the same view, His Coming would be no bare assertion of

* This is the first of a series of papers with this title and subtitle, in which is attempted a different approach to the idea of the Second Coming from that usual with us, and also a fresh statement of the idea itself. The topics are severally entitled, "The Scriptures for the Idea," "An Interpretation of *Mark* xiii," "The Coming with Clouds," "An Event Matching the Idea," and "Influence and Recognition of the Event."

His sovereignty, but a further revelation of His mind and will. What is more, this idea has to speak in the present tense of the Lord's Return. It places the Lord's Return neither far in the past, as do those who make it run from Pentecost,[1] nor in the indefinite future, as most views do which are not materialistic in character. To it the Lord's Return is a contemporary mercy. It embraces a vision of what is in progress in the world of religion and particularly in Christendom. By implication, then, it conceives of the Lord's Return not as a spectacular or physical reappearance, but as a fact and development of the spirit. So conceived, as a current mercy, and as rich in the further disclosure of the Lord's mind for a new Christian growth, the Lord's Return is spiritual and yet has a tangible side, and is vital, critically so, for the day.

We might naturally enough ask to be confronted with this conception of the Return, or the development itself, at once. Let us have it now, and pass on its merits, and not delay to examine first any Scriptures to see what the idea and event can be. The thing might accredit itself. The actual occurrence would surely be its own sufficient witness. "If you ask me to look at the Scripture promises of the Return, and consider whether they are met in any such idea and development as you propose, that can be but documentary evidence for it. Let me judge of the thing itself. Conceivably I might subscribe to it for its own sake." To which one who has, for whatever reason, subscribed to it, would be constrained to answer, that the thing does not accredit itself to all who have looked on it. The Lord's promises did not proclaim that it would inevitably advertise itself to all; not only must men watch for it, but of two men side by side one would see and the other would not,

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[1] An increasing number of interpreters take the view that the Lord's Return, effected in the Spirit, is to be associated with Pentecost, and practically dated from it, or, as one writer puts it, considered as having its "focal point' in Pentecost. This view is briefly commented on in footnote No. 10.

one would be taken and the other left. Equally in religious indifference and in mistaken anticipations of the Lord's Return eyes might be holden from recognizing it, as the First Coming was hidden even from many who had the most confident ideas of that advent. "We know this man whence he is, but when Christ cometh no man knoweth whence He is."

True as it is, undoubtedly, that in time the event will be its own best witness, documentary evidence for it does exist, to be examined and to be satisfied, and at present it needs to be. Supposing that the Second Coming is hidden in the world's spiritual life, and, as it must be then, is a gradual emergence of Christ afresh on the Christian mind, in time it will have grown to proportions and to an influence to reveal it for what it is. It will have carried history its way; and men, looking back on its progress, can then admit that all the movement and unrest and crisis in Christendom which they knew, had to do with nothing less momentous than the Master's Return. It happened when they thought not. Finally the event is bound to be the decisive teacher and witness of itself. But even then, as even now of the fact of the First Coming, there will be a documentary evidence to offer of the Return, and at present this has a much larger place than at length it will subside to. Can we hold an idea of the Return which does not answer to His promise, or contemplate an event as His Return which does not answer to His prevision of it? His guidance of history will not flout His prevision of it. It will be one of the credentials of any conception of the Lord's Return, that it satisfies the Scriptures in which we first come to know of such a possible development.

The Scriptures for the Lord's Return are also the natural starting-point for any study of the idea. They are the common ground which all discussion of the subject has. Conceptions diverge soon enough, even before this common ground is left. Indeed our differences in conception of the Lord's promised Return spring up in the very interpretation

of the words of the Lord and of the Apostles on the subject. As every student of the subject knows, nowhere is care and method in making out the Scriptures' meaning more needful. And there is the most practical incentive to care and accuracy. It is no interpretation of Scripture, right or wrong, which is at stake, but a happy and hospitable insight into a development fraught with the greatest consequence to Christianity, and in fact to the world.

We turn first, therefore, to the Scriptures for their picture of the Lord's Return. What are the Scriptures for us to know and understand on the subject?

In looking for those which have to do with the Second Coming,[2] we could seize on Scriptures which have to do with many another coming of God into the world. In any view of God as a living and immanent God, He is ever coming. He is always in the act of entering a little more fully and a little more vitally on the life of mankind. The Old Testament had its comings to proclaim, and after the chief of these turned fact, the New Testament had further Comings with which to hearten the Christian outlook. There can be many developments of varied character, of which the Scriptures can speak as comings of God and of His Christ. It becomes our first care to make sure that we have in hand for examination Scriptures which speak specifically of the Second Coming of the Lord. Not all the sayings that tell of advents even of the Christ or the Son of man will be to our purpose. With the help of the context of a saying as well as of its content, we distinguish at once other advents which the Christ was to make. There is the coming which He was to make in the triumphant influence of His Risen Presence in the establishment of Christianity, of which the Lord assured the high-priest: "Hereafter shall ye see the Son of man sitting on the right hand of power,

[2] There is no occurrence of the phrase "Second Coming" anywhere in the Bible. The nearest approach to the phraseology is in *Hebrews* ix, 28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

and coming in the clouds of heaven" (*Matthew* xxvi, 64). He would come to the disciples on their death, to receive them into the places which He had prepared for them: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (*John* xiv, 3). He would also come again in the gift of His greater influence from on high (*Luke* xxiv, 49), or in the Comforter or Spirit of truth (*John* xiv, 18; xvi, 16). As the times might make critical demands on the churches bearing His name, He would come in judgment on them: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (*Revelation* ii, 5, and elsewhere). And there is His coming in still larger judgments on men and nations and races (*Matthew* xxv, 31-46). All these comings, distinguishable from one another, we need to distinguish from the epochal Second Coming. We have to be all the more alert to do this because the disciples and the evangelists quite plainly included sometimes several comings in a single expectation. They massed them as though they were to co-incide, if, indeed, distinct advents did not amount to one and the same thing to them often. As a result what are widely enough separated comings are lumped in prediction and expectation, to come distinct only in fulfilment, a little as the balls in a sky-rocket are indistinguishably bunched to burst separately on the sight in the sky. History sorts the comings. It distributes into disparate events the whole attempt which the Divine persistently makes to enter human life. As we assemble Scriptures to examine them for their picture of the Lord's Return, we need to see to it that they are Scriptures which speak specifically of the Second, and not another, Coming.

Among the Scriptures pertinent to the subject, can we make our way to utterances of the Lord's own? In the Lord's Return we have no item of Christian belief elaborated, like so many others, in the course of time. In it we

have a living hope which the Master had created and left behind Him. Everywhere among the first Christians there was the liveliest expectation that He would return, and would do so soon. The expectation was the spur of much activity. Pooling of resources and goods (*Acts* iv, 32-36) was the readier in view of the transformation which everything worldly, it was supposed, would suffer in that day anyway. Conscience was lent an added energy by the thought to meet Christ worthily (1 *Peter* i, 7, and many places). On the other hand, vividly expecting the Lord's Return, His disciples were in no haste to record Christian tradition; with Him among them, to what end would that be needful? And in such an uncertain day and in the face of the transformation to be worked, Paul counselled the formation of no new ties and responsibilities (1 *Corinthians* vii, 30 *ff.*). The Lord's Return was a lively hope and a treasured thought, obviously of His own arousing. In what words of His had He created the expectation that He would come again? Where shall we find His prevision of the event?

By general assent,[3] our most substantial Scripture on the precise topic of the Lord's epochal future Coming is what is known as "The Little Apocalypse," *Mark* xiii, and the parallels to that chapter in *Matthew* and *Luke*.[4] Here are reported to us words of the Lord's own.[5] And, conversa-

[3] At the most we should have to except only the view that *Mark* xiii speaks of but one event, and that the Fall of Jerusalem, in which the Lord comes in judgment on the Jewish age. Aside from the fact that we still have a Second Coming even so, but associated with the Fall of Jerusalem, there are severe strictures to be passed on such a line of interpretation. We shall consider these in the second paper.

[4] *Matthew* xxiv (and in connection with it xxv); *Luke* xxi, 5-36, xvii, 22-37, and xviii, 1-8.

[5] What we have, strictly speaking, of course are utterances of His as His disciples understood Him and the evangelists reported Him, a reflection called for because of the language of the discourse. The Lord expressed Himself in an eschatological phraseology then familiar, but it becomes a legitimate question how far

tion though they are (like so much of the Lord's teaching), they have the merit of being a connected discourse, too. Most students would agree that this passage has to do with two events, the Fall of Jerusalem and the Coming of the Son of man the second time. Of a happening beyond the Fall of Jerusalem such ominous things are said as are not justified of a reference to the ruin of the Jewish capital; and among these ominous features of the prediction is the association of the Coming of the Son of man with the end of the age, if we are to trust the question which calls out the discourse. The Lord had predicted the ruin of the Temple, whereupon the disciples had asked, "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" [6] The latter two-thirds of their question could have in view only something more than the ruin of the Temple which He had predicted. The Evangelists, it is true, may have suited the question[7] to the discourse that followed. But what did the disciples have in mind for His Coming? Where did they put the end of the age? With the last the advent was placed. On these points they were not clear afterwards, and doubtless less clear at this moment. One thing is plain: the Jewish age or world was passing away with the Lord's first Coming, and would do so definitively with the Fall of Jerusalem. In coming the first time He had come in connection with the end of that age. For Him to make a Second Coming, epochal enough to rank with the first, He would have to come again at the end of an age. But of what age? A Christian naturally hesitates at postulating an end to any Christian day.

He used the language with its accustomed meaning, and how far He imported new meaning into it. There are evidences, too, as we shall see when we reach the interpretation of our material, that the evangelists suited the record somewhat to their own understanding of what the Lord said.

[6] "World" had for one of its meanings "age" and, in consonance with the Greek, is so to be understood here.

[7] Compare the forms it takes *Mark* xiii, 4, *Matthew* xxiv, 3, and *Luke* xxi, 7.

His natural piety forbids the thought, even if he appreciates the fact that the spiritual life of mankind has risen and fallen by ages, and though he is clear about the closing of the Jewish day. But, in the light of the fact that the spiritual life has risen and fallen by ages, is it inconceivable that Christianity can have a first era, and then, being spent, be revived only on the Return of Christ? Do we not begin to entertain the thought in our talk in these days of a new and an old Christianity? Is it possible that Christianity as first established and as developed over the centuries can have compassed its goal, and run its course, and spent its force? That would be the end of a first Christian age or day. We would find it easier to give the idea credence if we found the Lord Himself entertaining it. But did He not? Did He not see forward to exactly such a consummation? When, at the last, He promised His presence to His disciples to the end of the age (*Matthew* xxviii, 20), obviously He did not mean to the end of the Jewish age. Not only was that already on them, but they enjoyed His presence centuries longer. He assured His presence to them down the Christian centuries. Then of what could He be speaking except an end of the Christian age? On that He must come again, if Christianity was to continue. Whatever, in their question, the disciples understood by the end of the age, if they spoke of it, the Return was associated with the end of an age, and the Lord could have in mind, beyond the Fall of Jerusalem, only what He has in mind in *Matthew* xxviii, 20. Only so can He be speaking of anything so epochal as to rank with His First Coming, and to warrant the critical and ominous things He says of it. For a first and substantial Scripture we have, then, the discourse on the Fall of Jerusalem and the Coming of the Son of man recorded in *Mark* xiii (and the parallels to this chapter in the other Synoptics).

With what other Scriptures, first of all in the Synoptic Gospels while we are on them, must we concern ourselves in making out, so far as we can, the Lord's prevision of

His Return? There seems little else. All passages, like the Parables of the Kingdom of Heaven (*Matthew* xiii *et alibi*), which describe how at any time the kingdom is established, have some bearing on our inquiry; the Lord comes to bring His kingdom in, on any theory of what His Return itself will be like. Passages on comings other than the second, as for example *Matthew* xxvi, 64, will have something to contribute indirectly to our understanding of the Lord's Return, for always the same Lord comes, and to the same eternal ends. But if we observe context and primary reference carefully, it is very doubtful whether we have any utterances of the Lord's or any Scriptures at all in the Synoptic Gospels outside "The Little Apocalypse" which have to do directly and precisely with the Second Coming. Surely far too much Scripture is quoted ordinarily for the subject, even by the post-millenarian, much more careful than the pre-millenarian though he is in his use of Scripture. We have already indicated how such a Scripture as that just named in *Matthew* is to be assigned, on the strength of the context of it as well as for other reasons, to other than the epochal Second Coming of the Lord. So must other Scripture[8] be, like the Lord's saying to the disciples that He would come again before the disciples had gone over Palestine (*Matthew* x, 23). *Mark* records the fulfilment of this prediction when in the more effective Presence with His disciples from on high the Lord made Himself felt among them, "working with them" (xvi, 20). If context and primary reference will be noted in the case of every passage cited, it is doubtful whether any other Scripture from the Synoptic Gospels

[8] For example, passages will refer to the Lord's Coming in the establishment of Christianity, like *Matthew* xvi, 28 (=*Mark* ix, 1 =*Luke* ix, 27), or, like the preceding verse in each Gospel to His coming in judgment on a disciple; in this latter and larger connection *Luke* places xii, 37, while *Matthew* gives the words reference specifically to the Second Coming (xxiv, 46). Scriptures like *Luke* xiii, 35, refer generally to the acceptance of the Lord as He has come or may come at any time.

can be included in the Scripture on our subject beside "The Little Apocalypse."

Recent study of the subject of the Lord's Return has turned very freely to the Fourth Gospel. It has done so assuming that *John* gives us a spiritualized conception of the Return. The Synoptists, it is said, describe the advent in the language of Jewish apocalypse, making the Return seem spectacular, and catastrophic, and externally realized. When, however, no such Coming took place (and the first Christians expected it early), then ideas altered, and a spiritualized or truly Christian conception of the Return formed, and this the author of the Fourth Gospel records.[9] The Advent has become one in the Spirit. It is thus tacitly admitted that there is nothing in *John* really to parallel the synoptic utterances of the Lord on the subject, only something to substitute for them. But have we any right to make such a substitution, and to take the position that what *John* says is what *Mark* says, spiritualized? For the Synoptists also know the Coming in the Spirit, and it is a Coming apart from the Second. There are the Lord's words in *Luke:*

> And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (xxiv, 49).

There are the words of the Gospel of *Mark,* to which we referred above:

> And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following (xvi, 20).

And there is the promise of a spiritual presence down over the Christian centuries in *Matthew* xxviii, 20. This is not, to *Matthew, Mark* and *Luke,* another way of putting the

[9] "Thus in the Synoptics the Coming that Christ predicted appears as kingly and judicial, near in time, associated with the Fall of Jerusalem; and it is described in apocalyptic style, in terms of visible appearing. In the Fourth Gospel it appears as still nearer, but as invisible and spiritual, and destined to pass over into a spiritual abiding with His people and the world." (Clarke, An Outline of Christian Theology, p. 439.)

prediction of "The Little Apocalypse." Why should it become so when *John* enlarges on it? It is a distinct coming, of the Lord in the gift of the Spirit, of which they are speaking. Of this *John* speaks, and of this the Fourth Gospel makes far more than the others. *John* omits anything about the Second Coming, as it does the Birth stories of the First. What the Fourth Gospel enlarges on is not the Lord's Return in the character of the Son of man, but His Return in the gift of the Holy Spirit. This is plainly, in the Evangelist's thought, and in the Lord's, the fruit of the first Coming (*cf.* xvi, 7). It was the power from on high to be awaited in *Luke,* in *Mark* the guidance which the apostles enjoyed as they took up their work, and it had remarkable emphasis in Pentecost. To take the position that *John* is re-presenting the idea of the Second Coming, spiritualized, and substituting that conception for the presentation in *Mark* xiii, is without warrant.[10] The Fourth Gospel offers us really no Scripture for the Second Coming, though it does for the continuing gift of the Spirit. The saying about the beloved disciple, "If I will that he tarry till I come" (xxi, 22), which seems the nearest to speaking of the Second Coming, perforce refers to the Lord's coming in the establishment and inchoate triumph of Christianity in the world. If John is the John of Patmos, he did tarry,

[10] Yet the assumption that the Fourth Gospel presents us the idea of the Synoptists spiritualized underlies the view that the Lord's Return, effected in Spirit, had for a marked expression Pentecost. This is to assume that a prediction that the Son of man will come means nothing different from a prediction of the gift of the Spirit. It implies an outlook over the future which calls in question the Lord's prevision of events; for He saw first the Fall of Jerusalem, and beyond that the great Coming, but this view sets the Coming before the ruin of the Jewish capital. And is not the whole idea a very recent after-thought? Who, till recently, deemed the spiritual presence of the Lord on and after resurrection His Second Coming? As a matter of fact, apostles and all the Lord's followers were at the time still expecting the Lord's Return; it is a living and waiting expectation which Gospels and Epistles alike set down long after Pentecost.

in his old age,[11] until the Risen Christ came in a further reappearance to him there.

Not even the Old Testament suffers the severe elimination from our Scriptures for the Second Coming that the Fourth Gospel does. But we must consider how we turn to the Old Testament when we do for any word on the subject of the Second Coming. Before even the First Coming had taken place, promises of the Lord's Coming can have in view only generally His Coming into the world. Old Testament predictions do not differentiate first and second Comings. If they have any reference to the Second Coming it will be indirectly. Any promise which they lead us to cherish that God will come into the world, and which falls short of accomplishment in the First Advent, looks to further entrance of His on human life. It reaches over and past the first to the second and indeed looks perpetually to the entrance of the Divine upon our world and life. When the Lord returns, it will be He Who bruised the Serpent's heel, that returns, the Star and Sceptre of Balaam, the rod of the stem of Jesse, as well as the Lamb that was slain, and the bright and morning Star. The Scriptures of the Old Testament which turn pertinent to our subject do so, then, with this measure of indirection. They will at least not be classified as though they were immediately available as the Lord's utterances are on the precise subject of the Return. Together with an identification of the Scriptures which have to do with the Second Coming, directly or indirectly, we need to note the measure in which they are available and significant.

For the purpose of making out the Scripture picture of the Lord's Return, the Book of *Revelation* is in a position not unlike that of the Old Testament. It seems too often turned to loosely, as though, throughout and on the face of it, it dealt with the Lord's Second Coming. The confusion to which interpretation of this book is still subject

[11] Supposing the date of *Revelation* to be 95 A.D. or so, the better attested date.

in people's minds would make it impossible to lean on it in the determination of the Scripture's picture of the Lord's Return, without an amount of introductory explanation impossible here. Understood as the most fruitful interpretation[12] grasps its original message now, the book has to do, on the face of it, with the Lord's immediately expected Coming in the triumph of Christianity in the hostile Roman world, a coming which is not the second at all, but the progress of the first. On an interpretation of the book in a deeper sense, indeed, in which it addresses its original situation come back in subtler form[13] in Christendom, *Revelation* becomes the fullest possible disclosure of the fact and manner of the Second Coming. But in the view of that manner of interpretation itself, any doctrine, like that of the Second Coming, is to be gathered, not from any such deeper sense of Scripture, but from the sense of the letter.[14] But what is true of the Old Testament promises of the Lord's Coming, is true of *Revelation;* that taken in its historical sense, it speaks of the Second Coming beyond the first, and indeed of the unremitting effort of the Divine to gain entrance on human life, because, as who does not be-

[12] As the Christian Church left the era of persecutions and struggle behind, it left behind it the conditions which gave much of its original significance to the Book of *Revelaton.* Historical study, recreating those conditions for us, as in Ramsay's "The Letters to the Seven Churches," has enabled modern interpretations of the book to appreciate its original message. Appreciating that *Revelation's* splendid promises find no final satisfaction in the first triumph of Christianity, interpretation is largely preterist, however; that is, it understands the book in reference to John's day, first, and adds "futuristic" and "symbolical" interpretation as the book itself calls for it. The "continuous historical" method of interpretation, in which the history of Christianity down the centuries is seen predicted in the book, a mode of interpretation that never was commanding, is now discredited.

[13] The disclosure of the situation, and the delivery of the message to it out of the book of *Revelation* are themselves acts of revelation, and are so presented in Swedenborg's "The Apocalypse Revealed" (2 vols.) and "The Apocalypse Explained" (5 vols.).

[14] "Doctrine of the Sacred Scripture," nn. 53, 55, 56.

lieve, its promises and glories were not achieved in the course of the Christian centuries, nor ever will be finally. With this indirection in resort to the book understood, we would assemble it among our Scriptures on the Second Coming, yet again not classifiable with the Lord's words directly on the specific subject.

Because of the still different and lesser category into which they fall, we have delayed turning to the Epistles. Other reasons might well have taken us to them first after *Mark* xiii. In them, for one thing, we have earlier documentary evidence on the whole subject than in *Mark;* we have in them also the most abundant material to be found outside the "Little Apocalypse." *Thessalonians*[15] and *Peter*[16] are especially significant for us. Other passages,[17] including some in *Acts,* are important. The chief of these we shall want to consider along with an interpretation of what seems our primary material, *Mark* xiii, and its parallels in the other Synoptic Gospels. In the Epistles we do not have the Lord's words, as we do in *Mark* xiii, even as understood by His hearers and reproduced by His reporters, but precisely the understanding which the authors of the Epistles had formed of what He said and meant. In that estimate of their place in the body of Scriptures assembled on our subject, we shall turn to the Epistles, incidentally to some detailed interpretation of the main Scripture on the topic.

For the general evaluation of the Scriptures on the subject with which we have accompanied the identification of them leaves it evident that in *Mark* xiii, and the parallels to that discourse in *Matthew* and *Luke,* we have the Scriptures

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[15] 2 *Thessalonians* ii, 1-12, especially; also i, 7, 8, 10.
1 *Thessalonians* i, 10; ii, 19; iii, 13; iv, 13-18.

[16] 2 *Peter* iii, 1-13, 16, especially; also 1 *Peter* i, 7, 13; iv, 7, 13; v, i, 4.

[17] *Acts* i, 9-11; iii, 19-21; *Romans* xiii, 11; 1 *Corinthians* i, 7, 8; iv, 5; vii, 25-31; xv, 23-26, 51-55; *Hebrews* x, 35-37; *James* v, 7-9; 1 *John* ii, 18-28; etc.

most directly to our purpose. They are Scriptures on the especial subject; they are fuller than others, indeed the one connected discussion of the subject, and closest to our Lord's mind and thought, Whose prevision of the Return we want, so far as we can have it. In *John,* we felt, we had no pertinent Scripture. Were these papers meaning to present a materialistic conception of the Lord's Return, the elimination of the Fourth Gospel from our Scriptures might be thought not disinterested; but the idea which these papers will put forward, instead of being antagonized by the thought of the Coming in the Spirit of which *John* is so full, is exactly the kind that would be aided by such a Scripture. In the book of *Revelation* it is words of the Risen Lord which we have in a re-appearance of His to John in Patmos, and words that reach to the Second Coming through and after a primary reference to the Lord's Coming in the triumphant establishment of Christianity in the world. In the Old Testament we have predictions of the advent of God into the life of the race, in judgment, or of the Messiah, in redemption, and they embrace the Second Coming within them because they still look to fuller satisfaction. In the Epistles we are at the understanding which the Apostles had of what the Lord said, and not so much at utterances of His, but we have in them abundant material for the idea of the Return. When we consider in some such way the availability of various Scriptures for the idea of the Lord's Return, "The Little Apocalypse" is obviously our main Scripture. No other is specifically on the subject of the Return, and limited to that subject; no other is so full of substance; and no other lies so close to the Lord's own intention, or is so nearly His own utterance. We could confine our inquiry into His prevision of His Return to this Scripture surely without going astray. What we can believe of the event on the basis of this chief Scripture is well believed.

As a first step in our inquiry, we have sought to identify and evaluate the Scriptures which present us with the idea

of the Lord's Second Coming. We are aware that we have made the body of Scripture out to be much less than that which is often taken into account. Yet the grounds for limiting it as we have, seem plain and compelling. Is it out of the bounds of possibility that this care in arriving at the idea of the Return is the first stage in the watchfulness which the discourse in *Mark* xiii enjoins on us? Those who heard the discourse were to watch; all succeeding followers of the Lord were to watch: "What I say unto you, I say unto all, Watch!" Is it mental alertness and an attitude of expectancy that we are to watch with? May this begin, or fail to set in at all, according as we understand the sole words which the Lord spoke to us on the subject? On no more than a reading of the discourse it is plain that the Lord bade men watch not at all because He indicated plainly what to watch for. His forecast of the Coming had to be general. Had He been able to name the time of the Coming, watching could have been deferred to the hour. Had He sketched narrowly the manner of the Coming, watching could have been confined to a certain manner of event. But so general was His picture that He Himself declared that a counterfeit could be offered for the reality unless men were alert. So different from expectation could the event prove, that it might declare itself to one man, but slip past the man beside him. In the circumstances, it because the controlling purpose of the discourse to arouse Christian expectation and alertness. The Lord set Himself to say, not so much what would prove information, as what would keep His followers informable and yet not gullible. But this purpose can not have vanished from the discourse, unless the Coming is in the past. The Lord's words still arouse to expectancy, spiritual alertness, and a mind open to possibilities. It would seem as though the very possibility of this attitude is in the care and discrimination with which the expectant Christian seeks to know the Lord's prevision of His Return.

William F. Wunsch.

THE NEW THOUGIIT AND SPIRITUAL HEALING

By the Rev. Horatio W. Dresser

APPARENTLY it is a very simple matter to answer the questions recently raised anew: Should a New-Churchman practise mental healing, and affiliate with the New-Thought Movement? For if the matter rightfully turns upon the idea of God prevailing in the therapeutic movement, it must at once be said that it would not be according to order for a New-Churchman to practise such healing or ally himself with the movement, since the New-Thought idea of God is erroneous. It seems hardly fair, however, to settle these matters without considering other points at issue. The New Thought is not a theology. Its adherents reacted against the churches and threw off the old theology, when they took up mental healing. They have introduced meetings for worship to some extent, but always with practical interests, chiefly healing, in view. The devotee is left free to think as he likes about God, the Bible, and the spiritual life. He might happen to be a church member in good standing. Any minister of any church, including the New Church, would be welcomed without being asked to accept a creed. He might adopt the method of healing in accordance with his own set of first principles. The method of healing involves questions which should be considered by themselves.

On one side, there have always been respects in which the therapeutic movement had affiliations with the New-Church doctrines. Rev. Mr. Evans, author of one of the best books on the subject of healing, was a New-Churchman; and he readily assimilated the new method after visiting Mr. Quimby, the pioneer healer, in 1863. Thus the idea of correspondence between spiritual states and outward

conditions of disease came into vogue among the healers. Thus supremacy came to be attributed to the inner life. Evans apparently saw no conflict between the two lines of teaching, and it is noteworthy that his books had wide influence among those who developed the teaching now known as the New Thought. There have always been devotees of Quimby and Evans who steered clear of the fallacies now so plain in this movement. With them it has been a question of spiritual rather than mental healing, with emphasis on genuine understanding in contrast with the mere practise of suggestion.

The New-Churchman, while deciding against any alliance with therapeutic cults which might lead to his being classed as a devotee of the New Thought, will naturally discriminate between teachings to which he finds serious objection, and those which might be corrected in favor of his doctrines concerning the spiritual life. For example, there is a tendency among New-Thought people to substitute healing and the affirmation of ideals for the whole process of the spiritual life, including rebirth. This leads to the exaltation of self and personal experience regarded as the guide and authority in everything spiritual. Vagueness of consciousness in practising "the silence" takes the place of distinctiveness of doctrine. If a New-Church minister were to manifest interest in healing so as to be classed with the healers, he would apparently give allegiance to all this self-centeredness and vagueness. But if he should mingle with New-Thought partisans as a teacher, pronounced in all his utterances, he might accomplish an important work. For, better than anyone else in our day, he is able to point the way beyond mere healing to the great issues of the spiritual life.

Bearing in mind, then, the fact that the New-Thought attitude is practical, not doctrinal, let us note some of the chief points on which its leaders insist. The starting-point for most of them is the affirmation that there is but one Power in the universe, and this "one power" makes for

good. Evil is not recognized as real and is seldom mentioned. Man's nature is said to be inherently good. Everything in his surroundings, in himself, would make for freedom, happiness, health and prosperity, if he understood it and met it in the right attitude. Our practical needs are our chief concern. We need not believe in elaborate theologies, but simply in those principles which "work," by the aid of which we can "demonstrate supply," overcome adverse circumstances, and realize our desires. Even the thought of God is approached in the light of ideas and methods that "work" or bring results.

Consequently, to think of God is to feel a practical need for realizing His presence as the "All-Good," in case we are ill or when we wish to heal another person and have problems of daily adjustment to solve. In general, this new endeavor to practise the presence of God means that He is within us, that we are "parts" of Him in the sense that in Him "we live, and move and have our being." Ignoring the truth that God is one in essence and cannot be divided, and that there is a discrete difference between the Divine and the human, most New-Thought leaders say unqualifiedly, "man is divine," with infinite possibilities through the creative power of constructive thinking. Some state this view in terms resembling the spiritual pantheism of India, but the majority affirm American individualism and a vague belief in God in the same breath. The less reverential speak of God in such a familiar way that they exalt the human ego without limit. Here is the cardinal fallacy, this identification of man with God. Failure to draw distinctions here means falsities all through.

The idea of Jesus resembles that commonly held by Unitarians, but the clue followed is purely practical.

P. P. Quimby, the pioneer of this type of therapeutism, distinguished between Jesus, the man of history, like ourselves, and Christ, that is, the "Christ within," described as universal divine wisdom apprehended intuitively through realizational experience. This "Christ within" was for

Quimby the basis of what he called the "science of health and happiness," or the "science of the Christ." Mrs. Eddy's view was a variation of this. Quimby, however, was not an egotist, and he taught the Christ as a wisdom to be looked up to as the true source of guidance. Some have caught the spiritual meaning of this teaching, and have been uplifted by it. But as inculcated during the past twenty-five years, this idea implies the notion that any one can become a Christ and "demonstrate health" as Jesus did. At the New-Thought convention a few years ago the idea of "the Christ" was taken as the central principle of the whole movement, although each teacher is left free to develop the "science of the Christ" in his own way.

The Bible is said to contain a spiritual meaning, but no standard prevails. Quimby set the example by interpreting the Scriptures as he understood them in the light of his therapeutic work. Mrs. Eddy followed with her version. There have been many variations since, some of these taking their clue in part from Swedenborg, others ignoring the fact that his Writings contain a standard.

There is no idea of discrete differences either between God and man or between spiritual goodness and natural goodness, or the spiritual world and the natural. A person meditating for practical purposes is not supposed to need such distinctions. He is rather a believer in continuity between things divine and things human. He emphasizes the affirmative attitude, and uses the idea of the indwelling Spirit as his dynamic. The more enlightened healers attribute their healing power to God, but in the sense of a power which they can use. There is of course no idea of the Divine influx. Since New Thought assumes that the Divine is already "in" man in its fulness, the Divine does not need to flow in, and we should "claim" everything spiritual as present and actual now. Nor is there any teaching to the effect that the will is more central than the understanding. The term "thought" is used in a widely inclusive sense to cover the whole mind, and a distinction is drawn

between the intellect, which is discounted as "external," and the true or inner mind, identified with the Christ. But these ideas are not used so as to discriminate between the affections and the understanding; hence there is no emphasis on the prevailing love. New Thought stands for the most part for the idea of the blending of our powers. Its psychology is vague and one-sided. As time goes on, more and more stress is placed on the "subconscious mind," as if it could accomplish all our work for us, including our salvation. That is to say, a desirable thought held firmly before the mind long enough to impress one's consciousness affirmatively is supposed to sink down into the subconscious, there to produce changes in kind, and forthwith to induce bodily results or modifications of daily circumstance. Little or nothing is said about the possibility that an affirmation may not "take," or that a denial may fail to drive away the error at which it aims. The affirmation of thought is assumed to be a universal panacea. The power of thought is said to be the "greatest power in the world." Sometimes it is spoken of as the "only power." There is in fact a tendency to substitute the power of thought for the idea of God, hence a tendency to neglect the truth that God is the one efficiency. Through affirmation one may win prosperity and freedom, one may manifest the real self, and this is the goal of life. This explains why no distinction is drawn between what we think and what we love. Since we can have what we desire, since we have the "mind of Christ," why should we discriminate? The real self is said already to be what it affirms itself to be. "As a man thinketh in his heart, so is he." Why not put all our statements in the present tense?

There is no definite teaching about the spiritual world, but a general assumption, as with Universalists and Unitarians, that there is upward and endless progress in character. Some adherents believe in reincarnation, possibly half of the present teachers advocate it, while others oppose the idea. A very few are spiritists, while the majority

frown on anything psychic,—that is, in public. The general interest is to commune with Spirit, not with spirits. If anything is said about regeneration, it is usually with the expectation of conquering all natural forces; and by the aid of pure food and other forms of natural improvement it is hoped that we can learn how to live continuously in the flesh. Death is often spoken of as one of the "errors" invented by man.

The life of charity is not emphasized as a distinct end, as interest centers in healing and prosperity. Individualism is stronger than any tendency toward social ideals. The solidarity of the race is emphasized to some extent, but from the point of view of the use and influence of thought.

The subject of sin is, of course, passed by, since the whole trouble with man is ignorance and error, particularly ignorance of the facts that he has a higher self, and that through this self he may learn that his whole nature is good. The chief contrast is between errors or shadows mistaken for realities, and the "mind of Christ," which discloses the only true reality. There is no necessity for the birth of a new will. We do not need to repent. What we need to do is to substitute higher forms of expression for lower. Realization, not reformation, is the ideal. There is no recognition of the Christian necessity of coming to judgment. For man does not sin, he errs, makes "seeming mistakes," which can be blotted out by right affirmation.

Again, there is no distinction between the works of healing recorded in the Gospels and present-day healings. As there is no such thing as a miracle, the works mentioned in the Gospels must have been wrought by law. This principle can be understood and utilized by all who distinguish between Jesus and the Christ. What has been accomplished once can be reproduced. For we now understand the psychology of such healing. We possess a method of realization and affirmation through silence and absent treatment. Finding that affirmation works in this way, we may extend it to the whole of life. The inner life is central. We can

have what we need. Life depends on the way we meet it. The truths we need are in the New Testament. Hence New Thought claims to be the applied Christianity which the world needs. It holds that Christianity is demonstrable to the full. Applied psychology shows how this demonstration can be made.

It seems clear, then, that no New-Churchman can ally himself with this movement without involving himself in these teachings. The falsities are plain. It is also clear why this movement, having lost connection with the teachings of Quimby and Evans at their best, has not grown during the past twenty-five years. If people do not learn from their mistakes, if the first emphasis is on the individual whose health and prosperity as ends are affirmed as if each self were infinite, one would not expect growth. To grow, the devotees would need to learn that "the will is the man himself, because in it love resides, while thought is outside of the man, except when it proceeds from his will." (True Christian Religion, n. 510.)

Assuming that mental healing sometimes leads to spiritual results, we as New-Churchmen know how to explain these results, bringing forward the doctrine of influx and of the interior nature of man as correctives, after we have made clear the true idea of the Lord, and the distinctions between natural things and spiritual. If, furthermore, we estimate spiritual healing by itself, apart from all connection with the therapeutic movement in any of its forms, we are in a position to declare with enthusiasm that the world needs to find the highest means possible for overcoming not only disease but the causes to which it corresponds. In the New Church we have a program which involves the whole inner life, not merely the question of health. Spiritual healing might be advocated on the basis of prayer to the Lord for help in any respect in which it is truly needed, with the explicit conviction that all life is from the Lord by means of heavenly influx and in accordance with our real love, our will as receptacle. For it is surely our privilege to live

effectively from the Divine influx, remembering all the while that although all love and wisdom are from the Lord, we are to express spiritual life "as if" it were our own.

Objection to the New Thought and to merely mental healing is no reason, therefore, for blindness to the great truth of spiritual healing. We may well object when New-Thought people quote John xiv, 12, as if they could not only reproduce the Gospel works of healing but even accomplish the "greater works" promised to those who believe. But all essential distinctions having been made, there still remains the question of the spiritual value of healing in any age or condition.

Generally speaking, there is but one principle of healing, whatever the method employed. "For I am the Lord that healeth thee." (Exodus, xv, 26.) Our one quest is always for the Lord, "who healeth all thy diseases." (Ps. ciii, 3.) But there is a difference between natural processes of healing fostered by physical means, with which the Divine Providence concurs, and works of healing which fulfil a spiritual purpose. There is also a difference in the case of merely mental healing, by the overcoming of fear, worry, nervousness and other disturbing states, and in that of the inducing of confidence, faith or inner peace. For such healing implies the power of thought simply, and the theory that bodily disorders are due to wrong beliefs. This method may be practised by the aid of suggestion without any interest whatever in the spiritual life. But there are diseases which profoundly affect the whole individual, and involve far deeper causes than anxiety or fear. To explain such cases we must know the most influential forces which play upon man, and the inner states which invite and hold these forces. In short, it is a question of salvation, hence of the deepest issues of the spiritual life. By spiritual healing we therefore mean healing wrought through power from the spiritual world.

Our central clue is found in the inspiring truth that if man had remained open to the Divine influx, if he had lived

"the life of good" from his heart, his whole spiritual selfhood would have been open and responsive, mind and body would have been free also, and man would have been without disease. In such a state of responsiveness to heavenly power, man would have rounded out his natural life on earth to the full, and when his work was done would have passed into the spiritual world, meeting the change called death as a "step in spiritual life." But man in his ignorance, folly and self-love turned his eyes away from spiritual realities and became absorbed in external things, with his affections centered upon the world through lust of power. As a result, his internal mind was closed, man lost conscious touch with the quickening life from within, and became subject to manifold illusions and falsities, evil inclinations and their attendant miseries.

To be spiritually healed is to be delivered from these falsities and evils, together with the diseases and sins which express them in outward form. Since the original purpose of the Divine influx was to keep man sane and sound in soul, mind and body, this is the purpose of that influx today. Spiritual health is from the Lord. This is our guiding truth. Our part is to help men forward to true doctrines concerning the inmost life, that each may be prepared to respond in love and wisdom to the Divine influx, and once more be without disease. This is a large undertaking, since it includes nothing less than the salvation of the race from its tribulations. Yet we cannot help to solve near-by problems in entire seriousness unless we know these far-reaching truths. Essential to any endeavor in this field is knowledge of the spiritual correspondence of disease, the nature and sources of the various influxes to which man is subject, and a view of the soul which puts all mental states and their bodily relationships in their true light.

There is of course no correspondence between disease and heavenly states, for disease has correspondence with the unclean things only of the spiritual world. Whatever influence of an evil nature has access to man is likely to re-

inforce the activities in him which make for selfishness and disease. For disease corresponds to cupidities and passions, hence to evil inclinations which sway his disposition and open his interiors to temptations and combats. Thus intemperance in its various forms is a cause. So is the love of luxury when luxury leads to vice and its attendant evils. So too is envy, hatred, jealousy and other destructive emotions. On the surface a disease might be known as fever, or it might be classified as a functional or organic disease as if it had no connection with the interior life. On the inside, it is oftentimes a question of consuming passions springing from self-indulgence or love of sensuous pleasure. These lusts are commonly thought of as if they had nothing to do with disease. But we are here regarding disease in the light of the mode of life a man leads. Spiritually speaking, it is a question of all the evils and lusts from which they spring, as correspondences of the conditions externally known as disease. The so-called disease may be a mere effect. The real disorder to be overcome is the self-indulgent life which increases with a man's selfishness, and in turn opens his interiors to an unclean sphere in the spiritual world. For we need to have the whole picture before us, and understand not only how disease in general came into the world, but how the worst diseases came to be, and what the specific evils are to which these diseases correspond.

Drawing the whole picture of man's inner life in relation to disease, we see his life as a struggle between affections, the love of self and of the world contending with love for God and man. We also see this struggle in the light of the subtlest influence of mind on body, and so we understand how it is that an evil passion manifests itself in disease.

> Evil closes the smallest and quite invisible vessels, of which the next greater ones, which are also invisible, are composed; for the smallest and quite invisible vessels are continued from man's interiors: hence the first and inmost obstruction, and hence the first and inmost vitiation of the blood (Arcana Cœlestia, n. 5726).

When man's interiors are unclean or destroyed, the physi-

cal organism manifests the states ordinarily called disease. The body, being "mere obedience," responds in its organs and tissues to the states which rule within, including the evils and falsities. Whatever banishes these evils and falsities, and puts the life of good in their stead as the reigning influence in man's interiors, establishes spiritual health.

"Faith and charity make the spiritual life; this life sickens when there is falsity in the place of the good of charity." Spiritual disease, in brief, is any evil which destroys "the life of the will of good," and falsities destroying "the life of the understanding of truth."

> Natural diseases also correspond to such things; for every disease of the human race is thence, because it is from sin. Moreover, every disease corresponds to its own evil. The reason is, that everything of man's life is from the spiritual world; wherefore, if his spiritual life sickens, there is also evil derived thence into his natural life, which then becomes diseased (Arcana Cœlestia, n. 8364).

It does not, of course, follow that every one who shows symptoms of disease lives an evil life; for man is open by inheritance to evils which have been transmitted to him, and a person might be suffering the consequences of a baneful disease, while interiorly and in actual conduct living an upright life. With the given individual it is rather a question of the inclinations to evil which have not yet been brought to the surface and overcome. For a man's inclinations are related to his ruling love, and this in turn is a question of his conscious selfhood.

Nor does it follow that when a man has been touched at heart by spiritual influences, he can at once be reformed; for he must work out his spiritual influences. There are physical diseases which sicken the mind, and so impede its activities that a man is not in a proper state to face the great issues of the spiritual life in freedom and rationality. Hence the question of bodily healing would take precedence over that of the soul. Whatever man can do to purify his body and make it a better recipient of life from within

should in turn benefit the mind. Man can work both from within and from without in his struggle with the rival affections which draw him, now toward self and the world, and now toward God and the neighbor.

In the Divine Providence, evils are permitted to come forth into expression in mind and body, that men may see the dire consequences of their lusts, and have opportunity to condemn the evil and hold fast to the good. Hence we should not judge by appearances or claim the right to banish bodily disease without also doing our utmost to overcome the evils to which these states correspond. We have first to consider why such evils are permitted in the Divine Providence, and then do our part in making clear the pathway of the spiritual life as the road to permanent healing. It would be contrary to Divine order to take away the diseases by miracles of healing, since this would leave man with the evils, and deprive him of the freedom and rationality essential to his part in spiritual reformation.

If mental influences were the only causes of these deep-seated diseases, with the evils they spring from and the sufferings they entail, we might, indeed, depend upon the power of thought and the wonder-working "subconscious mind" which so many believe they possess today. But it is a different matter when the interior life is affected. Since man can only be reformed in a state of freedom, he must first acknowledge his sins as sins,—not as mere "errors" or mistakes, but as *sins against the Lord*. Then he is ready to flee from these sins, to will that their attendant ills shall be removed, or to strike at the root of his lusts and their manifestations. The way to freedom from evils and diseases is open for every one who really wishes to walk in it. The Divine influx is at hand. And we have priceless wisdom concerning the will and the understanding as receptacles of the saving life of love and wisdom by which man can be made free.

To heal the understanding alone, is to heal from without . . . and therefore the healing of the understanding would be like a

palliative healing . . . it is the will itself which must be healed (Divine Providence, n. 282).

Nevertheless, when man's heart has been touched so that a higher ruling love replaces selfish affection, the understanding can be called into aid, and the affirmative attitude may take the place of the negative. This is particularly important if we are to learn how to think and live from the Divine influx in preparation for spiritual health, instead of merely accepting the idea of such influx as a doctrine.

Some who believe the doctrine of influx put so much stress on the fact that man has no power or life of his own, and that his will is a mere "receptacle" of Divine love and his understanding a receptacle of Divine wisdom, that they fail to put this great truth in practice. One may be so painfully aware of man's shortcomings and the evils to which he is subject, as well as so mindful of all the qualifications which should be made between the several influxes and differences of degree, that the result is acquiescence, and failure to concentrate upon saving truth. The great truth that man might live from Divine influx so as to be without disease seems to have been forgotten. And this truth overlooked, one may be as much in bondage to fear and other disturbing emotions as if one did not believe in the Divine influx at all.

In the affirmative attitude, however, one constantly bears in mind that although man should acknowledge in veriest reality that the Lord is the only Giver or Source of life, one should respond to the Divine influx and move forward to a life of usefulness "as if" the motive and the power were one's own. For the greater consideration is not the mere difference in quality and degree between man and God, as if these contrasts meant that the Lord is shut out of man; but that man lives, moves, and has his being solely from the Lord. Nothing wholly keeps God away from man. Even in a state of alienation man lives from the Lord in inmost reality. It is especially important, in the case of a person in need, to regard the Divine influx as real, vitalizing

inflow. Our attitude is not right unless we think and will in relation to it, and try to live by the Divine influx as dynamic, life-giving, ready to quicken the understanding in enlightening vividness, as well as to touch the heart or will with heavenly love. Our concern, therefore, is to know what are the obstructions in any part of our nature, in soul, mind and body. And, plainly, we must think and live in this productive way if we would set a quickening example to others.

He who lives in good, and believes that the Lord governs the universe, and that all the good which is of love and charity, and all the truth which is of faith, are from the Lord alone; nay, that all life is from Him, and thus that from Him we live, move, and have our being, is in such a state that he can be gifted with heavenly freedom, and together with it peace; for he then trusts solely in the Lord, and has no care for other things, and is certain that all things are tending to his good, his blessedness, and his happiness to eternity (Arcana Cœlestia, n. 2892).

Man is then brought into a state of unity between his will and his understanding, he receives the Divine influx as *one*, and is at peace with God and man. This is true spiritual healing. A man thus brought to himself is ever mindful of the truth that to receive more he must manifest more. He seeks first the kingdom of God, that all things may be added in the Divine order, instead of first seeking things with the hope that spiritual life will follow.

We should not, of course, claim that we already possess the Divine within us, as if all that we need do were to make affirmations of our "oneness with God." Our whole effort springs from the fact that the Divine is not yet in us as it should be. We are keenly aware of our separateness from the Lord both in will and in thought, in attitude and conduct. All about us there are people hungering for the Divine, and the great problem is to put them on the direct road so that they will love the things of the Lord. And yet it is ideally true that we were created into the Divine image and likeness, and this ideal is essential to all effort to live by heavenly influx. The clearest way to put the matter is

to say that "from the Divine omnipresence man is in God to the extent that he lives in accordance with order. . . . Man was created a form of Divine order. God is in him—fully in him to the extent that he is living in accordance with Divine order." That is to say, God is with man in any event, in the highest regions of man's nature, so that man may understand what is true and will what is good. But God is more and more with man to the extent that he recognizes and lives from this omnipresence. The man who is living contrary to order "shuts up the lower regions of his mind or spirit, and thus prevents God's descending and filling these lower regions with His presence; consequently, while God is in him, he is not in God" (True Christian Religion, n. 70).

The chief obstructions and impeding states are cupidities, falsities, evil affections, fallacies of the senses, hatred, combats, temptations, doubt, denial, incredulity, emphasis on what is one's "own," love of self and of the world. From these come intemperance, lewdness, feelings which destroy man's interiors and cause their exteriors to suffer, the desires and passions of the lower mind, the lusts of the flesh, and the various anxieties, griefs, pains, and evil affections which are made manifest through the body. From these also come inversions and perversions of life, and a negative attitude which limits man's power to receive (Divine Love and Wisdom, n. 276). "He who believes that he governs himself is continually disquieted, being borne into cupidities, and into solicitude respecting future things, and thus into manifold falsities" (Arcana Cœlestia, n. 2892). Thus result separateness, doubleness, melancholy, spurious conscience, hallucinations, anxieties, and mental suffering from vitiated conditions of the body, lust which causes restlessness, and all the unclean activities which belong with these states.

The states which favor the Divine influx and life according to Divine order are tranquillity, interior peace, obedience, innocence, belief, faith, charity, love to God, love to the

neighbor, openness to heaven, gladness or the joy which comes not only from the acknowledgment of the source of all goodness but the *expression* of that which has come by influx; since there must be efflux that influx may increase. In so far as a man does good from love of what Divine wisdom teaches, he is actually an image of God. With acknowledgment of the one source of his life and power, man is taken into a state where he is withheld from evil, and is purged from those things which impede the Divine influx. Man is so constituted that his understanding can be lifted into spiritual light even if his heart is closed, and thus the lusts of the will can be restrained by the understanding. But let man also remember that he "must by all means care for his body, so that it may be nourished and clothed . . . but all these . . . for the sake of the soul . . . that the soul may act in a sound body correspondently and rightly, and may have the body as an organ entirely compliant with it. Thus the soul must be the end . . . for the sake of the uses which it must perform in both worlds" (Arcana Cœlestia, n. 5949).

We need then to have in mind an ideal of moral health as the expression of man's progress in spiritual living, through the enlightenment which comes to the understanding from the Word and from heavenly doctrine. If we have discerning eyes we may sometimes be able to infer the state of a man's soul from its corresponding states in the body. The health of the bodily organism in its best estate is an expression of spiritual health or righteousness as the goal to be sought above all external things and above all mere self-control. "Man thinks and wills sanely or insanely according to the sound or perverted states of his interiors." To the extent that he is able to think and will sanely he is in a position to co-operate with Divine life in overcoming the impeding states of mind and body.

It follows that no one is ever spiritually healed by his own strength, never by will power alone. True healing is not vested in the human mind. But there is a universal method

of spiritual healing which is orderly, not magical, not mysterious, not mystical, not due to intervention from the spiritual world, and not connected with any of the peculiar cults which exalt the human self and confuse man with the Lord. Such healing comes through true knowledge of the nature and origin of disease, knowledge that it is the Lord only who heals, that the healing power comes through heavenly influx, and that man's part is to co-operate with the Divine life in thought, will, attitude and conduct.

The true means of response to the Divine influx is by prayer which is genuine realization of the Lord's presence with men. In such prayer for help one bears in mind that what the sufferer hungers for is already at hand and has been amply provided both in the Word and in the ever-present influx. One does not then pray for any change in the Divine order of events as already making for a man's best good in deepest reality. One does not assume to know what is wise or when it is right for a person's suffering to be brought to an end. Nor does one try to gain access to a person's mind unawares, as if to take away the effect and leave the cause. One's prayer is for the best in another's spiritual life in the long run. This may mean bodily healing which some one duly authorized for such work will accomplish by natural means as a step toward setting the spirit free to meet life's great issues. It may mean interior quickening which will lead to a changed mode of external life, when the sufferer learns his great spiritual lesson. Or it may mean that a period of gradual enlightenment must first ensue.

In the larger sense of the word, every act of worship is a prayer for spiritual healing, and any instruction which applies to the problem of sin may be said to cover the problem of disease in its more interior forms. But we have an important use to perform in explaining spiritual healing as a special interest. Looking back to the period of the Gospels, for instance, we point out that the works of healing wrought at that time pertained to the coming state of the Church:

There were opened the eyes of the blind, the ears of the deaf, the tongues of the dumb, the lame walked, the maimed and the lepers were healed, to signify that such as should receive the Gospel would be spiritually healed by the advent of the Lord into the world (Arcana Cœlestia, n. 7337).

Again, we emphasize the fundamental truth that it is the Holy Spirit, or the Divine Energy and Operation, which accomplishes healing as part of the entire process of reformation, renovation, vivification, the purification from evils, the forgiveness of sins and the regeneration which constitutes salvation. It is the part of the churchman to give enlightenment and instruction concerning these matters. He must not only recognize the source of all power in such work, but guard against attributing any merit to himself, must guard against numerous falsities (True Christian Religion, nn. 142, 146, 155).

The churchman, however, who is imbued with right doctrine is also given spiritual perception from such truths so that he becomes in a way a physician of the soul. He may thus minister to the wants of men and women which no one else can meet as well. For he does not stop with mental causes, or limit himself to what is pleasing. He is the one leader who discloses the way through to the end, the one who has the highest resource to turn to for guidance. If he does his part well he need not fear the encroachment of therapeutists who deal in falsities. The cure for a falsity is a truth. The surpassing truth is that the Lord in His love and wisdom is the only healer. Every half-truth working mischief in our day might be overcome by this larger truth which discloses the secrets of man's spiritual health. And there is every reason for endeavoring to be concrete and practical, that spiritual power may be carried into the external, that the body may become in very truth a temple of the Holy Spirit.

The churchman's work differs from that of others, notably those who call themselves healers, because he tries to find where a man really stands, what he truly needs; to learn whether a man is serving two masters, in what respect there

is duality of self; to trace effects to causes, and to strike at the root of those modes of life which need to be changed. He judges by the Divine standard in all these matters. If he gives special thought to disease as well as to sin, it is not that he regards himself in any sense as a healer, but that in order to prepare the way for reformation he must take the whole life into account.

Summarizing the principles which have come before us, we note that disease in the interior sense of the word is a departure from the Divine order, which establishes health as spiritual. It corresponds with sin, which is a disease of the natural degree of man's spiritual nature. Spiritual healing in the full sense of the word is return to Divine order, which calls for a sound mind in a sound body. It is accomplished when man co-operates with the Divine influx by fleeing the sins to which diseases correspond and living the spiritual life through faith in the Lord according to the Commandments. Although man is unaware of the influx of Divine life into his will and understanding, and thence from the soul into the body, he may be helped into a responsive attitude, may be shown how to overcome obstructions. Inasmuch as a man is not reformed unless the external as well as the internal is reformed, this means overcoming obstructions (1) in his spirit, by acquiring nobler affections, (2) in his mind, through mastery over states that interfere, and (3) in his body, by overcoming vicious habits,—drinking, smoking, self-indulgence in eating, and the rest.

Learning what the unfavorable states are,—for example, melancholy, false conscience, hallucinations, grief from misfortunes, mental suffering from vitiated conditions of the organism,—we may aid people in their endeavor to understand and conquer these conditions. We may explain, for instance, that fear should be overcome, since it closes the interiors of the mind, and takes away freedom and reason (Divine Providence, n. 139). We may help people to understand interior combats, their causes, and the way temp-

tations are overcome in us. Then we may point the way to the attainment of those mental states which favor the Divine influx by leading to tranquillity, interior peace, faith and love. In all this endeavor there will be no effort to cure people by calling their sins mere "errors." We shall call a spade a spade. But assuming that we have to do with people who really wish to be led out of their interior conflicts, we will make it clear that true healing for all our dualities means marriage between the understanding and the will. The question how this union can be brought about involves, of course, the whole doctrine of repentance, reformation and regeneration. But it is everything to have a program which covers the entire field. Realizing that diseases correspond to evils and falsities, that diseases in the race are due to sin, we have all the more reason for giving that enlightenment which applies to the whole of life and shows the way for return to the Divine order. Noting also that many claim the right and power to heal diseases spiritually, and to accomplish the greater works promised by the Lord, as if by "taking thought" man could change anything he liked, we have the strongest reason for showing the way to that true prayer and that true mode of life which do in veriest reality co-operate with the Life which we are bidden to respond to and manifest as if it were our own.

HORATIO W. DRESSER.

POWER

By Clarence W. Barron

IN the Century Dictionary, three columns are devoted to the word "Power," and when you have read the twenty-two definitions with illustrations and classifications, you will still ask: What is Power?

Do you get any clear idea from this first dictionary presentation:

> In general such an absence of external restriction and limitation that it depends only upon the *inward determination* of the subject whether or not it will act.

Condense this first definition, and it reads that power is *inward determination.* These lines might well stop right here, and leave the subject as complete in the two words *inward determination.*

With perhaps a few exceptions, not only every definition, but every illustration of power, whether of law, government, physical force, or chemical change, may be referred back to the simple definition and description, *inward determination.*

> Some ships go East, and some go West,
> Whilst the self-same wind doth blow;
> For it's rudder and sail, and not the gale,
> Decide where the ship shall go.
>
> Nor wind, nor gale control our fate,
> As we journey along through life;
> It's the set of the soul decides the goal,
> And not the calm and the strife.

Daniel Webster was once riding over the New Hampshire hills to keep a lecture engagement. His masterful mind soon compassed the beauty of field and forest and setting sun, and rested upon the youth beside him, who

seemed to hold no mental conception beyond shaking a pair of reins now and then over Dobbin, the old grey mare.

"Young man," said Webster, as though he were addressing the United States Senate, "what are you going to do in life?"

"I dunno," replied the farmer-boy, "I s'pose I'll do somethin' and get a livin' somehow."

"Don't let that setting sun rise again until you have made up your mind what you are going to do in life," were the words promptly shot into that farmer-boy with Websterian force.

That young man sat on his bed until past midnight mapping out his career, and he became a citizen of whom the State later spoke proudly as another of the sons of New Hampshire. There was power or *inward determination* in Webster to communicate a truth to that youth. *Inward determination,* which alone is power, came forth from the boy; and a career of use and success followed.

How few people in this world realize that all the power there is lies with *inward determination.* Real power is within the man and not outside of him. Man is the form, the expression and the organization of power. The Divine, who is all-power, is Man in organization; and He has concentrated in man, as the image of God, the universal organization. Therefore man has conjunction with everything in the universe, from that which is highest down to the very elements of the mineral kingdom. So complete is the correspondential organization of man in harmony with all creation, that all mineral and vegetable poisons may become his corrective medicines. While the scratch of the rusty nail may cause his earthly death by blood poisoning, the physician may often prolong his life and usefulness by administration of iron internally.

The completeness and harmony of his organization in correspondence with the mineral kingdom is shown also in the administration of chemical compounds of gold and silver. Silver is a correspondence of truth, and relates to ex-

pressions of truth. Administered to man in chemical combination, it will give facility to his speech. The natural mate of silver or truth is gold, whether expressed in the love of Heaven,—the streets of pure gold,—or in the mineral kingdom. Administered to man in chemical combination as chloride of gold, it follows the universal law that cuts through all degrees of existence; and, as love is elusive and silent, the man who might otherwise be talkative becomes silent and restricted in vocal expression.

The ancients connected the organization of man with the starry heavens, and sought to determine a physical influx therefrom into man. The higher conception now in the world is that all the earths and solar systems of earths are correlated in a creation that is without time or space because centralized and organized from the one Divine-Humanity. Darwin's description of man takes on a new and higher meaning. He said: "An organic being is a microcosm, a little universe, formed of a mass of self-propagating organisms, inconceivably minute, and numerous as the stars in heaven."

The appearance in this world is of self-power in the animal, vegetable, and mineral kingdoms, and in the atmospheres. Brother Jasper, preaching and declaiming "The sun do move," in refutation of all science, is only slightly removed in intelligence from those of us who would reason from appearances, and declare life inherent in nature and its kingdoms. The appearance is that the sun moves. The appearance is that all that breathes has life of itself. Both appearances are equally fallacious. They are both necessarily apparent truths. The world must talk and hold its converse according to the appearance. This is not the world of realities, nor yet the world of causes. It is the world of effects; and we must talk according to the effect, the outward appearance, the apparent truth.

Compared with eternal existence, man's few years on this earth are but as the existence of childhood; and in all the childhood stages, teaching must be from appearances. The

child must be taught of sunrise and sunset, and not at first of the earth's revolutions. The larger child must be taught concerning his apparent sunrise and sunset; death must mean to him the end of all he has known here. Certainly not in the beginnings of his earthly career can he be taught that what the world calls death is but the beginning of life. Few people today can comprehend that all they call life is only a similitude or appearance of life; that in reality there is no life in the thing they see exhibiting life. The external exhibit is of an interior determination which is the real life.

The world regards Theodore Roosevelt as an embodied personality who added dignity and power to American citizenship and American freedom. He never expected to be remembered by his exploits in Africa and South America, his addresses, or books. But he did declare that his monument was in the Panama Canal. Behind the Roosevelt construction of the Panama Canal is a dramatic story of human force and personality. It was not Theodore Roosevelt who took Panama, and made the building of the canal by the United States a possibility, but Lt. Col. Philippe Bunau-Varilla. Moreton Fullerton, the newspaper correspondent, told me not long ago in Paris, that he once asked Roosevelt at Oyster Bay how he could declare he took the Panama Canal zone. Roosevelt replied: "I took the Panama Canal zone, but I took it from Philippe who handed it to me on a silver platter." Lt. Col. Bunau-Varilla was one time engineer-in-chief for the Panama Canal. It was he who solved the difficulties of the Culebra Cut and landslides. In 1892 Ferdinand de Lesseps, originator of both the Suez and Panama Canal enterprises, was condemned to five years' imprisonment, as was also his son, because the French courts had adjudged that the Panama Canal was absolutely impractical, and that subscriptions to the enterprise had been obtained by fraud and misrepresentation. The breaking-up of the Panama Canal enterprise brought distrust of the masses against all the scientific, intellectual, financial, and political people of France, so that it was impossible that

France could thereafter defend herself in war. It was not then known, as is now privately known, that the Germans had conspired to financially wreck the enterprise. But Bunau-Varilla saw that the sinews in the life of his country had been cut, and that a restoration of the national spirit of France required the completion of the Panama Canal; and he knew there was only one country in the world that could finish that great enterprise. He worked for eighteen years from 1885 to redeem France in this Panama Canal business. The motto of his life from the time he was ten years of age has been a Latin text from his schoolbook: "Begin by overcoming the difficulties of the beginning." He arranged for the sale of the Panama Canal and its machinery to the United States for $40,000,000, and for the transfer of the Colombia concession from the French to the Americans for $10,000,000. Then a sinister hand appeared in Bogota, Colombia. The press demanded a referendum vote. It was whispered that the people could get all the money they needed from Berlin; that they should build the canal themselves, and take the great profit therefrom. The result was the defeat by popular vote of the proposed transfer. But Bunau-Varilla never wavered. He canvassed the entire situation,—in international law, in geography, and in the rights of the people of Panama; and when revolution was proposed in Panama, he backed it with his own fortune. Without the sacrifice of a single human life he separated Panama from Colombia, and appeared at Washington as the minister of Panama, recognized by the leading nations of the world, just in time to prevent the United States from entering upon the construction of a canal in the volcanic district of Nicaragua. He alone transferred the question of the canal from the new Republic of Panama to Washington; and every compact and agreement was carried out to the letter. Not long ago Gen. Gorgas at Paris told him that the Germans still owned the newspapers at Bogota which they had purchased to defeat the United States in buying and finishing the Panama Canal. The

German plan for world-conquest embraced the tying-up of the Panama Canal; but their efforts only stimulated the energies of such men as Varilla and Roosevelt. Thus the Germans were beaten by one Frenchman single-handed in 1903.

Philippe Bunau-Varilla stood with me a few weeks ago in his beautiful library near the Arc de Triomphe in Paris, and thumped the floor with his wooden leg, substituted for the one he had left at Verdun, and translated to me from Victor Hugo that which seemed to him to embody the spirit of manhood:

> The Frenchman is France;
> The Roman contains Rome;
> And what breaks a nation,
> Expires at the foot of a man.

Bunau-Varilla's life had proved the poetic lines of Victor Hugo. That which had broken the sinews of the French nation had expired at the foot of this man. Verdun and Varilla's wooden leg proved it in the motto: "They shall not pass!" Nineteen-fourteen proved it when the man with the hoe dug in to Mother Earth from Switzerland to the English Channel, and by human hands threw more dirt in a few days than was thrown by machinery in digging the Panama Canal over a series of years. The individual man with the hoe stopped the German war machine, and saved human freedom and modern civilization. It was the *inward determination* in the individual man.

Theodore Roosevelt by will or inward power triumphed over a physically weak body, used artificial eyes, and still retained his vigorous influence in American public life when he had left only the partial sight of one eye.

Power is in the spirit, and not in the letter or the contract. Inspiration is power, and power is from inspiration. The breath of lives was breathed into man, and he became a living soul. Because man lives as he breathes, the breath of man has been called his spirit. Certain it is that the spirit of one man may give life and, as it were, breath to

another. The breath of life is a common expression for inspiration and power. The letter killeth, the spirit giveth life and power. The power of Pentecost was from the opened Word—the revelation of Christ in the Scriptures.

The Christian religion was not formulated; it was lived, and "They that believed were together and had all things common." They kept the first commandment. It was the commandment of their business as well as their life—all that believed that kept the faith—their faith, life, and possessions were in unity. There was unity in love and faith, and both were expressed in the life. They knew the unity of God, and His law of love, truth, and service. From that unity in life they had power.

When the Council of Nicaea met in 325 and formulated a creed, the letter of faith came in, and the spirit of faith went out. The Christians then had doctrine, but they had lost their inspiration—the Christian life and power. There was no longer power to heal or to make well. No creed could open the Sacred Scriptures. It had been opened to the early Christians, and they lived by its light. When the attempt was made to formulate the light, it disappeared. The light is from the spirit, not from the letter.

The late war has shown the strongest national constitution in the world, the British Constitution, which has never been written. The Monroe Doctrine can not be found in legal enactment. It is not in any statute, nor has it ever been interpreted or passed upon by any court. When Europe, 100 years ago set up the Holy Alliance of Austria, Russia and Prussia, and Metternich formulated the doctrine of rule by the divine right of kings and princes, and banded the monarchies of Europe to support each other against the spread of representative government, the Monroe Doctrine became the obverse of that shield and declaration. Austria, Russia and Prussia now lie shattered at the feet of democracy, triumphant under the Monroe Doctrine. When the attempt is made to formulate peace and a League of Nations, the document is rejected until the undefined Mon-

roe Doctrine is named therein as specially sacred and exempt from the compact and the League.

At the recent international convention in London of the National Societies supporting the League for Peace, the ex-Prime Minister of France, Leon Bourgeois, expressed the great truth in relation to power. He declared "We must not make the League of Nations too strong. If you make it strong, you make it weak." This is the law of the spirit which has all power. Formulate it too strongly, and you may leave the spirit behind. In other words, make the League of Nations so strong, so support it, that its edicts are automatically effective, and it becomes a thing apart from sentiment of the people. It becomes bony, brittle, and goes to pieces when put to the test of impact. But with the central clause that whatever threatens the peace of the world is the concern of the League, which shall take any measures to avert war, the needs and the measures are left largely with the people and nations of the earth, and if they want peace under the Covenant of the League of Nations, they can have it by enforcing the spirit. The League of Nations will have just as much life as the people give it; just as much life as there is breathed into it from the living soul or desire of the people. Again the letter killeth and the spirit giveth life.

Power is not in law, is not in formula, is not in size, is not in aggregations, but in the spirit within. If nobody believes in the peace of the world or the modern doctrines of democracy, there is no value or power in all that was written or formulated at Paris.

It is becoming notorious throughout the world that the Germans have no measures by which to gauge the spirit. The Germans knew nothing of the soul of France or the spirit of England. Germany always feared the Russian bear because of size. German children in the nursery were told to be good or the Russian bear would get them. But Witte, the Great Prime Minister of Russia, knew there was nothing under his hide, because the Russian bear had no

soul, or spirit. He always told his friend Dillon, the distinguished English journalist who lived much in Russia, that Russia must never permit a test of its power because it was a shell. Today a few Jews, mostly non-Russians, control the whole nation and boast their spirit.

The official interpreter for the Peace Conference beside me in Paris not long ago gave me the German definition of truth. He said: "The Germans declare it is what you can make another man believe." This shows the line of cleavage in the German thought. As culture with them is an external growth and not an inward grace, so their way or "will to power" is the imposition of their truth over the will of another. There is no sacredness in their truth. It is never properly mated with the will. Therein is their disjunction. There is no spirit of power in their unity, and no force in their duality or union of will with truth. They know nothing of the power of love and truth. Yet there is no other power than the power of love working through truth. Love is the *inward determination;* truth is the expression thereof. The Prussians declare that the way to happiness is the way to power—the search and acquisition of power. They understand nothing of the declaration of the Psalmist: "Seek the Lord and His strength; seek His face evermore." Therefore they could never understand the British Constitution or the Monroe Doctrine, which are founded upon neighborly relationship, and whose unity is in mutual service and protection.

Tyndall explored the natural powers of this planet and then declared the source is one—the sun. Whether you speak of the revivifying power of the descending rain that waters the earth, or the wood or the coal that is burning and warming the hearthstone in the shelter of man, cooking his food, and giving him light, it is all from the one sun. This is the power by which the cloud is vapored from earth and ocean, and released to water the earth, or to be impounded in lake or river to make the power in the waterfall. This one power lifts grass, trees, and all

vegetation from the surface of the earth. It is the same power millions of years ago which tucked away the coal-fields, and covered them with a crust of earth. It is the power that gives us day and night, the year and its seasons; that revolves this globe in space, and pours upon it light and heat, from which is all external power on earth, and without which no living thing could here exist.

But we know the sun of this world is pure fire; that no living thing can exist in it; and that the rays of heat or light, or both combined, cannot alone bring anything to life upon this terrestrial globe. The sun is dead; the coal in the bosom of the earth is dead; and there is no life in oxygen or nitrogen or hydrogen, or in any of the eighty-odd elements that make up this old earth, compound them how you will.

Follow with Darwin down to the living organism of human cell-life, of cells invisible but as numerous as the stars of heaven, or trace the line of life with Tyndall back to the sun whence comes all earthly heat and light, and you have not solved the riddle of life; because you have touched no source for power; source for power is not in the visible sun or the invisible human cell. The glass lenses of man-made telescopes open the sun to the eyes of this world, and reveal its leaping flames of fire wherein no external life can exist.

Science is searching for the germ of cancer, that as yet indefinable something, that as yet unknown cause, which causes human cell-life to start building in an abnormal direction, multiplying cell on cell and with its expansive growth crushing out the vital organs. Statistics show that fourteen per cent of the women and eleven per cent of the men die of cancer. The research department of the Harvard Medical School seeking this cancer germ has more than doubled the power of the microscope, lately considered limited at 1900 diameters. Passing through a quartz crystal an electric ray vibrating a million billion times per second and therefore invisible to the human eye,

it has been able to magnify a human cell to more than 5,000 diameters and picture it upon a screen. There it can be seen as a floating globule, fifteen per cent protein and eighty-five per cent water. Still there is nothing in it to indicate life. Yet it will throw out a line visible only as a hairline after it has been multiplied by the electric microscope by more than 5,000 diameters. This hairline will swell to resemblance of a string of beads. Every bead is soon another living cell and every cell carries exactly what that hairline from the first cell carries,—the color of the hair, and of the eyes, of the face, and of the features, in short, all the personal characteristics which are in the lines of human ancestry behind it. It is literally true, say the scientists, that there may dwell in every drop of your blood something of each of your ancestors. Yet neither microscope nor telescope can show you life or power. It can only trace the *manifestation* of life and of power.

Goethe, in his restless days and nights wandering through forests and fields and seeking response for some of the problems of creation, came upon a skeleton, and exclaimed: "I have it; the skull is an extension of the vertebrae." In other words, man's mental life springs from his spinal column as fruit from a tree. The Christian philosopher Schiller taught the reverse. He declared the vertebræ an extension from the skull.

It matters very little so far as human uses are concerned whether science numbers the bones and names them from the top or bottom. It may work out great laws of correlation either way. The astronomer will be seeking life and the source of power from the sun; the man with the microscope will be seeking it in expanding human cell-life; and science will make note, and give numbers and names and values to all the sciences, between the sun of pure fire and the cell of almost pure water. Yet nothing stands revealed as the source of life or power. Physical science is all in one plane.

But every day human life speaks and shows that power is in *inward determination.* Sun life may clothe it; cell life may propagate it; but the life of that *inward determination* becomes more distinctly marked or emphasized as you travel up and down the physical world. You must come back to man and his *inward determination* as the source of power, because he is the center in life. Sun life and cell life build up to him. The *inward determination* or power must radiate from the human organization, and from within the skull as the top of the vertebræ. Here alone can we look for an *inward determination* that may open another degree of life and power, entirely distinct from the degree of life or apparent life which may be examined by microscope and telescope in the plane of the physical universe.

We find in this plane of *inward determination* or power, two simple laws that seem to tower over the laws of the physical universe. They are laws of *unity* and of *duality.* An invisible power working under the skull seems to dominate the whole human organism as a unit and yet in every part there is a duality. The physical thing under the skull called a brain, and holding an invisible *inward determination,* appears divided into two related parts. In these are innumerable spherical bodies or glands of grey matter that elongate themselves by distinct fibres, and carry the *inward determination* throughout the system, which is thus maintained as one unified whole. We may say that the grey matter holds the *inward determination* called volition, will, affection or love; and that the radiations or fibres from these spheres or glands reflect or carry the *inward determination* on lines parallelling the thought nature throughout the system, so that affection and reflection, love and thought, both dwell in a duality throughout the entire human organization; every muscle, bone, fibre and cell of which reflects this dual nature; so that a man in his physical appearance is the visible image of that which is otherwise invisible here—his love and his thought.

Now the physical organism under the skull called the brain is not the affection and is not the thought; it is only the organ of affection and thought. Affection and thought must dwell in another world or another degree of life, not subject to laws or limitations, or the times and spaces, of this world; for love and thought transcend both time and space. When the affections and the thoughts which live in another world vibrate in the mechanism beneath the skull, they have still a wonderful dual relationship in other organisms in the body—particularly the heart and the lungs. The affections have direct relation to the heart, and the thoughts direct relation to the lungs, so that respiration and articulation are closely connected with thought-life, and the heart action is closely connected with the emotion or love-life.

We need go no farther with this research to determine the source of power. We have opened the subject of the soul of man, which is nothing less than its *inward determination* by love and thought,—the love which is his life, and the thought which becomes his truth. This is his soul, and by it he has life from the invisible world of love and truth. As the body in the human being reflects the life of emotion and thought, or love and truth, that is in the man, so must the whole universe here visibly reflect the life, the animating soul, the love and truth, that is invisibly in it. The whole creative universe is just as distinctively a reflection of invisible life, of affection and thought, as the human system is a reflection of its invisible life, of affection and thought. This is the universal duality.

The unity is in this: that while the truth or thought of life is a reflection of the emotion, the love-life or will-life, so the latter is likewise a reflection of the former. Each reflects the other. The heart purifies itself and lives through the lungs. The lungs live from the heart. Divided each perishes. United they strengthen each other. The stronger the heart-beat the more vitalising the respiration. Deep breathing gives life and strength to the heart. The paral-

lelism may be followed up in the brain or throughout the universe. No living thing can grow alone, or by either the sun's light or the sun's heat. Heat and light united give life; but the life is not from the sun of pure fire which is dead, nor yet from nature itself which is likewise dead.

The invisible world, which nature reflects as an image, is the invisible source of life; and as the human body reflects the invisible life, the *inward determination* of the soul in affection and thought united, so the visible created universe can be no other than the vitalised reflection of an otherwise invisible love and thought. From this it must have descended, just as the body of man is created and has life from the invisible machinery operating the physical machinery behind human eyes.

There must be laws for all this duality that runs in such similar lines in the human system and in the creative and created universe. Is it but a reflection of a higher duality which must be a marriage of thought with affection? We see everywhere in the law unity and duality. Can we seek it anywhere else than in the inspiring spirit of that which should be the Christian religion?

When somebody asked Robert Ingersoll what he thought of the Christian religion, he said he did not know, as it had never been tried. Ingersoll had never seen a community or a nation dwell under the two great commandments whereby one should love his neighbor as himself. But the founder of the Christian religion declared that these two commandments are prior to all others, and that upon them "hang all the law and the prophets." Let us therefore look "to the law and to the testimony" to see if we may find the law under which there is life and there is power.

All power must reach to the source of life, just as Tyndall shows that all the powers in this life reach back to the sun and its married life of heat and light. We seek this law of unity and duality. It must be expressed in the law and the prophets. We come upon it the first thing; for it is the first commandment, the commandment of unity.

You must know there is but one God, and Him alone thou shalt serve. It is the first of the two commandments of the Christian religion, as well as the first commandment of the Jewish religion. Its refrain is everywhere. Now the law of unity must be in all the commandments. It is. Study them, and you will see that it runs through every one of them. It is just as distinctly in the Seventh Commandment as in the First; and the Seventh Commandment is more emphasized in the law and the prophets than any other. It is the preservation of unity in duality. It is the decree of the law of love. And unity in duality must exist throughout the created and creative universe. Nowhere is there declaration of superiority either for one or the other in this duality. Everywhere is the clear declaration and the proof—the preservation of the unity rests in the duality. The lungs must have life from the heart and the heart must have breath by the lungs. There is nothing in thought without the inspiration of affection. There is no power in truth without the driving force of love. There can be no expression of love except through truth. There can be no conception of God, the Creator, otherwise than as His affection has expressed itself by truth in the creation of the universe.

The *inward determination* which is power exists only by unity in duality. The thought has always driving force from affection. Affection has all its power through thought. There must be harmony and balance between the two; and although thought may lead in opening the way, it can not as a finality remain higher than the power that is in the life, the will or affection behind it. If the affection does not find its full expression through thought or truth as its mate, the thought must be expanded, or the will or emotional nature or driving force in affection must recede.

The law of power is therefore the law of marriage; and you can read it in heaven and earth, and its reflex in hell. You can read it in the minds of men and of women. You can read it in their bodies. You can read it in their

diseases. It is the one transcending law which is not doctrine, which is not faith, which is not speculation, which is not theory. It is the law which is the life and all the power there is.

Apart from the universal law of marriage there is no creation of any kind, or anywhere in matter or mind, in nature or in spirit. It is so stupendous a law, it behooves every man and woman in the New Church to take thought concerning it, for to every man and woman it says: Seek truth; there is no other purifier of life or affection. It says: Expand your thought in the truth, or you die in will-power or *inward determination.* Every day, power of every kind, visible and invisible, mental and physical, spiritual and natural, will in the outcome reflect the law or its violation. What a message to the men and women of the New Age the law of marriage brings!

Power is in the Word of God; for God's love and truth are united in that Word, and the generations of thought and affection therein have been illumined to expand your love, truth, and service in the world. The church within you cries out for marriage; and the promise is "Thy land shall be married",—a truth of Heaven for the earth that is within and without man. Power is again from the opened Word, through which will come the spirit of the New Age with power.

A word in this world is something holding an idea in its lowest form of human expression. In this low form of human expression the printed page is the lowest. The written word is, in potency, of lower degree than the spoken word. An idea comes from above. It is caught in a human brain; expressed by its correspondential organ, the lungs, vibrating the air. An artist would record it, sometimes giving marks called letters or musical notes, on parchment or paper, to record sounds, endeavoring to express the idea. Sometimes a high-class artist, going back to the idea behind the letters, would express it in colors, or pictures, or scenes, using expressions in nature or in men and

women, or human faces, to convey the thought and affection that is in the idea.

The lungs utter the word "power", and forthwith in stone on the Arc de Triomphe is carved in uplifted arm an expression of power. So of war,—a picture of dead and dying men and horses; of love,—the figure of a beautiful woman externally expressive; of innocence,—the most beautiful form of a helpless infant.

In the heavens, the angel needs no written words of communication. Minds there flow into each other, and there is perception instead of hearing or writing. Art there is in its highest perfection; for the whole scenery—trees and flowers and even the atmosphere about the angel—changes to express the idea that has taken hold of him. Power is seen in an uplifted arm. Good and evil are imaged in forms all about him. Sheep graze or serpents hiss or lions growl according to that which is within him. Likewise, according to his state, innocence may be expressed in pictures of children in every drop of atmosphere. Here is the angel's word expressive of his state and work and power. Power is in his word and work and state; and they are all one in truth.

The state of truth measures his power. Yet the power, the driving force, is in the affection, love, or good behind the truth. But neither can have any existence or any determining state except in expression by work, or labor in service or use. The form of the expression of love is by and through truth in action. The word may be the index of the action, and of the force, the power, the truth that lies behind; but the word is dead unless it is vivified by a conjunctive force in action.

Jehovah spake and it was done. The speech, the word, the thought of Jehovah is in creation, individually and collectively, and in the least and the greatest of all things. The law that divides the waters from the earth, that causeth the grass to grow upon the hills and herbs for the service of man, is the truth of God. The whole creative universe

is the word of God and is His truth in action. Therefore all power is by His word, His truth, His thought, His law, His commandment. When this truth descends to the written page, there are written or printed the symbols, the laws, the labels concerning that truth.

How is there power in the written, printed, or even the spoken word of truth? We can see that there is power, all power, in the truth of the Creator, and that His truth or thought is expressed in all creation; but is there power—and if so, how or what is it—in the lowest form of expression of truth, the printed page?

It must be conceded that writing or printing millions of pages expressive of the Divine truth, and placing them on shelves or in warehouses does not of itself constitute any dynamic force or power. There is no force or power in the placid lake between the mountains, until the gate is opened and the water begins to flow. There is no power in a ton or a million tons of coal until fire brings the elements of the coal into action.

Where is the power of a mother's love when the child peacefully sleeps in the cradle? But put distance between mother and the child, and power arises in that mother's heart. Time and space have for her no limitation. If the child calls to its mother, will she not hear?

Now if earthly children call to their Heavenly Parent in the Parent's own language, in the laws and truths of creation, shall He not hear? If Jehovah has inspired a word for man, may we not consider that Jehovah is still at one end of that word, to be reached in a language and a thought that is not of the children's creating?

Swedenborg should not stand for "a philosophy," or indeed for "a religion," but for a revelation—a revelation or unfolding of universal truth—truth of heaven, truth of earth, truth of hell, truth of God, truth of man; all in correspondential relation. Swedenborg was a Christian philosopher, and a student of religion and of all the sciences. He was thus prepared for his work in revelation.

He reveals God, and reveals Him as the One Man in whom dwells all creation. He shows the literal truth: "In Him we live and move and have our being." He is shown as the Only Life, Love and Truth, whence come all appearances of these in all planes of creation. People write and preach and talk of his "doctrine of correspondences." What they mean, or should mean, is God's universal law, correspondentially operating from heaven in earth. The correspondence is not doctrine or teaching. It is not the outward seeming but the inward law and life.

The primary difficulty with this revelation is man's language; words in which to convey the truth, the law, to human understanding. Some heathen have no word for God, others no word for love, and none for truth, because ideas must precede and form words. How, then, to these can be revealed God, His truth and love?

Most of us at best can only have a very crude idea of God or His love or truth. The Papuan of New Guinea has but one hundred and fifty words. He is only that distance from the grunt of the animal to express his desire, his inward spirit or determination. The number of different words employed by the average individual in this world is under a thousand, and in the English language of over 115,000 words, not two per cent are in use by the majority of people, and even scholars and writers have use for but five or ten per cent, or from five to ten thousand words. Language is a progressive living thing. Every new idea expands it. Let each person think for a moment of the new ideas science has hurled into his brain and life. What would a savage understand of "telegram," "telephone," or "wireless"; of "microscope," or "telescope"; of "bacteria," or "sun systems"? Conceive of the very few years of history covering man's mental development on this planet. Then conceive if you can of the difficulty in revealing God's laws to man in his present comparatively low state of mental, spiritual, and language development, as measured by what has been, and what in the future must be.

Swedenborg must show two primary forces in God and His creation. There are only two words in this world he can use to express them,—"love" and "truth." Now what small, puny, primary conceptions we have of both! Swedenborg must expand these and with them mirror unto our mind the marriage that is in all creation and production. He must show us why and how the heart connects with the life of love, not figuratively but literally; so also why the lungs connect with the life of truth; and how heart and lungs unite in expressive creation, externally and internally, in flesh and also in spirit or mind. He must reveal the human image of God's heart, and show God's breath in creative expression,—His Word, and yet again His Word made flesh.

Love is easily comprehended in primary conception; not so truth. What is truth to most people but such simple fact as that two and two make four, and can make nothing else. Expand this word "truth" to God's expressive creation in all planes,—man's body, his earth, his future heaven or hell,—expand it into many, many planes of invisible existences where neither human science nor Divine revelation had ever previously hinted a life existence, and you begin to see what Swedenborg had to do with our one little word "truth." With this he must express, not only original creation of forms of life, but their continuous and daily creation as expressions of God's truth.

The heart is one, but the lungs divide, and their expressions or speech must have many words and colors. Whether you say "God's truth" or "God's Word" it is the same; and creation reflects His Word. All that Swedenborg shows in revelation are some of many correspondences between planes of creation, thus revealing the laws of God's love and truth in creative uses.

Love does not so manifestly and multitudinously divide itself in expressions. There are many variations in the spectrum of light; but the heat, whence it springs in marriage, has not so many expressive uses except by or through

revealing truth or the light. Nevertheless Swedenborg finds divisions in love, as between love of a mother for her infant and for her husband. In his book on "Marriage Love" he deals with many kinds of affection, good and bad; but when he comes to roam the universe of truth on lines of correspondential creation in latitudes and longitudes, one is reminded of the expression of that other great scientist, Sir Isaac Newton, who at the close of his life declared that it seemed that he stood on the shore of the great ocean of truth.

The unity and duality in the Divine is not only in the commandments and in the two great commandments, but in the very first words of Genesis: "In the beginning, God created the heaven and the earth." This heaven and earth are the internal and the external of man and nothing else. The Creator or Former is here called "God" because that word relates to power; the term "Jehovah" is used when life or existence is spoken of. Jehovah-God is essence and power; His essence is love, and His power is truth—from the beginning of creation within and without man. It is always God, or truth, as respects creation, the beginning, the perception, the way, the leading-to life. But the essence, the life, when it is revealed, is Jehovah or love; that is the existence; that is the "I am." And Jehovah has expression through God, as love has expression through truth; but the two are one. Power is in the unity and the duality. The source of all power is in good or love; but this is operative only through truth, and is the glory of truth. Hence we have in the Word the dual expressions "power" and "glory." Love or the feminine has its expression through truth or the masculine. When we say: "Thine is the power and the glory," we acknowledge Jehovah-God as all love and all truth.

But let us quote directly from Swedenborg, and sum up first in his language:

> Power is ascribed to truth because good exercises power through truth (Arcana Cœlestia, n. 4757).

Power is said of divine truth; and strength of divine good (*Ibid.*, n. 467).

The spiritual clothes itself with the natural, as a man clothes himself with a garment (Intercourse, n. 11).

The understanding in a man can be elevated into the light, that is into the wisdom, in which the angels of heaven are, according to the improvement of his reason; and in like manner his will can be elevated into the heat of heaven, that is into love, according to the deeds of his life; but the love of the will is not elevated except so far as the man wills and does those things which the wisdom of the understanding teaches (*Ibid.*, n. 14).

Falsities from evil avail against those who are in falsities from evil (Apocalypse Explained, n. 716).

Power belongs to the Lord alone. He exercises it through the divine truth which proceeds from Him. Power resides in the truths of the natural man in proportion as he receives influx from the Lord through the spiritual man (*Ibid.*, n. 726).

If angels or devils had a whit of power from themselves, heaven would fall, hell would become a chaos, and every man would perish with them (*Ibid.*, n. 1133).

Divine truth has such power that through it heaven and the world were created and all things in them. That there is such power in divine truth may be illustrated by the power of truth and good in man; by the power of heat and light from the sun in the world (Heaven and Hell, n. 137).

It is the divine truth proceeding from the Lord which has all power in the heavens (*Ibid.*, n. 231).

All power in the spiritual world is of truth from good (*Ibid.*, n. 539).

In divine truth is all power and glory (Apocalypse Explained, n. 48).

In proportion as a man is conjoined to the Lord through life, he has power. . . . Good without truths has no quality, and where there is no quality, there is no force or power (*Ibid.*, n. 209).

Man has not the least of thought nor of will except by influx (Arcana Cœlestia, n. 4077).

The Lord rules man who is in good through internal bonds, but him who is in evil solely through external bonds (*Ibid.*, n. 4217).

As heaven is such it is ruled by the Lord as one man and thus as a one (Heaven and Hell, n. 63).

The Lord is in the whole angelic heavens as the soul is in a man (Divine Providence, n. 162).

Now let us depart from Swedenborg's phraseology, and sum up:

First, power is in unity, but creation through duality.

Second, power is from inward determination; that inward determination is will, volition, affection, love.

Third, power is inspiration, and inspiration is love inspiring truth.

Fourth, power is from the life within life, the life of love and truth conjoined and having correspondential representation in that which is otherwise dead in this physical universe.

Fifth, the first law of power is the marriage law.

Sixth, the marriage law is not only in all nature, it is in the Inspired Word itself. From this is power, because in it good and truth are united in forms of expression which reach upward and inward to Jehovah-God, His love and truth, which unity and duality is in all the created universe.

Therefore,

"The more thou puttest in the Lord thy trust,
The stronger shalt thine arm for service be."

CLARENCE W. BARRON.

FRANK SEWALL'S STUDENT LIFE IN ITALY

By Mrs. Alice Archer Sewall James

TO estimate at all accurately the state of the New Church on the continent from Swedenborg's time to 1859, the date of Frank Sewall's arrival in Italy, it is necessary to recall to mind the extraordinary simplicity of its demand. Swedenborg on leaving the whole matter with us in the grand quiet of its first inception made the remarkable statement that it is not difficult to lead the life of the New Church. The student of its strange, halting, sporadic history thus far, is hereupon tempted to ask what then has been the matter. Very probably because the other life in which we are materially involved *is* difficult. We are born to assume a specific mental attitude and to hold it. Mysteriously aware of this from the first, we attach a tremendous importance to mental attitudes whatever they may be as they rush upon us with our sensations, and in our egotistic hardihood select what we suppose most likely to withstand the constant shock of the world. In this mood, a thing can be too simple to be seen. To achieve, and to sustain thereafter, a certain state of mind is without doubt the sole end of the race. But who could believe the sustainment cannot be our own? To Europe at the time of these great announcements, inured as she was to hardships of mind as well as of body, to accept a yoke that was easy required a wrench of the total being more difficult, alas, than the whole burden on earth. How could she see that the height of her estate might be compassed at any moment by the mere entire attention of each man to understand and help the person with whom he is then thrown, and, in the vast gulf of the untried into which such a course would hurl him, at the same time to steady himself therein by an utter clinging to

God. Apart from the theological revelations concerning Jesus being the sole personality of that God, which simplifies it still further, such a step by any general body of Europeans in the 18th century will be seen to have been impossible. The whole fabric of life, ornate, insincere, ponderous and trifling, was against it. The gilding was too deep. Only in some medium of intellect, most favorably perhaps as a science of correspondences or a school of doctrine, always most imperatively couched in the Latin language, could it seep its way into the mind whose only genuine attitude of the day was that of the scholar.

And there are some picturesque moments in this early scholastic experimenting with the fundamentals. The dramatic setting which pride of dominion and hardness of form always provide for so tentative a newness in things was not lacking in the attitude of church and state. An imperious autocracy of thought, which was soon to enrage the young poets of England and drive national and individual utterance everywhere into revolution, fumed as from a cauldron under the first edition of those dispassionate Latin statements. Some see them plainly, tremendous in the confused air; others seeing a little cannot wait to see more. Of the first are those who, seeing, fling the world behind them—a comfortable world of bishopric and palace—and, poor and outcast, plunge into the stupendous labor of translating and publishing. For this Oetinger, Prelate of Wurtemburg, is persecuted and publicly punished by Duke Charles and all his work confiscated; there are others like him. Of the second are those who fix what they can, Pernéty, Thomé and others, as it comes to them through the whirling fogs of spiritism, Jesuitism, and Free Masonry, and impatient to begin, establish little hopeful societies—at Avignon, at Rouen, and elsewhere—that hold their tiny flames awhile in the wind of the world and blow out in the dark. Some endure a precious martyrdom, the gentle Abbé Ledru, against whom the anger of Chartres and the soldiers of the ecclesiastical government march as he stands protected by

his indignant villages, who publishes a frightened kind of liturgy for the flock that follows him, and dies leaving nothing behind; and Werner in Germany driven from his pulpit, yet teaching it in a school. Theology being set and finished, the colleges are uneasy; and the giant Kant hurls himself against the quiet unrefuted Appearance, to the final strengthening of its foundation and the weakening of his own. Heidelberg and Tübingen have it back and forth in controversy. Here and there the great of the world are arrested by it, seize what they can of it in their passionate preoccupations, sometimes to spoil it as Balzac did in his "Seraphita," oftener to weave it into the enduring atmosphere of their remembrance, as Oberlin did in his far and lonely Ban-le-Roche; as de Moet did in the Royal Library at Versailles, where in years of silken seclusion broken rarely by the light and tragic Louis himself, he translates all of the Writings into French.

The French court had a succession of New-Churchmen in it through the dangerous reigns of the later Louis—who knows for what divinely planned mitigation: Baron de Bretuil, at one time the French Ambassador to Sweden, a friend of Swedenborg, and long a minister of Louis XVI; then that winning, gallant figure of Bernhard, Captain in the French army, who receives the doctrines at Bordeaux, and like a crusader carries them as he rides, converting his brother officers, and when he dismounts, into the salons of the palace. What brilliant and strange pictures he makes in the glittering formality of his life with those simple searchings in his heart! He bore down the Confessor of the Queen before him, Vicar of the Cathedral of Paris, who thereafter, for the sake of the Doctrines, leaves the Catholic Church and all its comfortable glory behind him. Of Captain Bernhard and his followers an Anglican evangelist writes home:

> [They seem to be] separated from the world . . . [and] manifest a conduct worthy in many respects of the children of God, but, alas, they are disciples of Swedenborg. I do not know how to

describe their zeal for propagating what they think to be the truth; the courage with which they brave the reproaches with which they are covered, the benevolence which they show towards the wretched, and the love they witness for the Word. My heart is grieved when I see such fruits connected with principles most opposed to the truth.

Among those others "separated from the world" is Bernhard's friend, Edouard Richer, one of the jewels of France. Midcourse in his brilliant career as poet, philosopher, and archeologist, he lays it down to serve this New Church, and does so with great industry and learning to the end of his long life. And Madame de St. Amour, another one of these new children of God, erects a small chapel for the Society in Nantes, the first church building of the faith.

How slow and how impressive it is, flaming up like the expression on a face that has inadvertently looked into heaven, and dying away again as the smoke of the earth blows across. Here and there twenty or thirty, then not so many. Visits from the steadier Englishmen with bits of comfort from their thrifty little organizations, and money for republishing de Moet's translations. And a young student in Tübingen, barely out of college, issues a proclamation that fairly shouts: he will translate and publish all of the Writings in German and Latin, which God helps him to do before his aged death.

This Immanuel Tafel, born in 1796, was the most heroic figure in the Church. It is only necessary to say here that in 1849, taking advantage of a strange momentary tolerance in the German Diet permitting to a partial extent meetings of religious dissenters, he called a Convention, the first of its kind, of New-Churchmen in Germany and Switzerland. And at the same time, that other hero of the Church, Le Boys des Guays, in France, rejoicing in hope for New-Church life under the New Republican government of his country, declines a nomination to the National Assembly in order to pursue his tremendous secluded labors of translation. At the time of Frank Sewall's approach to the continent, there had been no general meeting of the

scattered groups in France, though the Rev. Mr. Prescott writing to the *Intellectual Repository* in London, January, 1849, says he advised such on his visit to Mr. Le Boys des Guays; probably there had been no other in Germany; and it is doubtful if there was any regular, ordained minister anywhere. The parlor meetings, so tender, so devout, must have been helplessly formless and prayerful. In Italy, where we must first follow young Sewall, Hiram Powers, the American sculptor in Florence, was the only strong residing figure, the little group there and in Rome fluctuating with the tide of polite travel, and comprising as far as we can see, no native Italians.

This was a very illuminating period for the first visit of an American ethical and imaginative student in Italy. In 1859 his own eyes, already dulled by the increasing prosperity at home, would receive at first sight the stimulating shock or ruin and hope, at once simultaneous and discrete, and each as vast in its comprehension as the other. The dream kingdom of united Italy with which Napoleon had crowned himself in 1805 had melted into its true components: the jealousy of France, on guard at the Roman gates, and of Austria throttling Naples, Lombardy, Venice and nearly all else. Only thirty years before the arrival of this student, while they were hauling the timbers for the new Sewall house down by the wharves, Goethe had scarcely gone home from a tour of this distressed country which rebuilt the imagination of Europe out of the waste and refuse he had gathered there; only forty years before and Byron was still feeding on the waste and refuse of that Italy whose bright waters had hardly closed over Shelley's head, or the violets over Keats. When our young American arrived in Italy, her romance was fascinating the pictorial sense of the young Victorians, as her surfeit of hope and possibilities was the political dreamers. If at that time her foes and neighbors literally fed on her vineyards and ate in her palaces, no less did the intellect of imaginative Europe on her beautiful bones laid out unsepulchered. It may be

in this field of service she was doing as much as she had done in her great years, perhaps more than she has done since. Who can tell whether with the growth of her industrious scientific excavations she did not bury more under modernity than can ever be excavated again. Certainly at that time the crude materials of beauty, tragedy, and redemption lay as free to the sun among her fallen marbles, as in her churches and galleries the finest distilling of these things was open to the mind. It was for this reason, of course, that Marcia's husband, Horace Ropes, with a hundred others of his gentle kind, lived in Italy, and having once lived there never really lived anywhere else.

We know of a surety that it was not for this reason alone that Frank Sewall went there. But once he had left the busy prosperity of Marseilles—with its shipyards so like and so unlike others that he knew—scarcely three weeks out of New York, conceive what it was into which he stepped! Here was a highly tempered, magnificent people with treasures of mind and hand, and traditions which the wealth of the world could not buy, living in fear of its own bandits.

He and a little company of passengers are put off at the old Roman sea-port, Civita Vecchia, and there, marvelling at what might be the compunction that prevents it from "*entirely* falling to pieces," they wait interminably for the French officials to pass them on to Rome. During the long drive, packed into the stuffy diligence behind the half-wild postillion, dove-tailed knee to knee with filthy, brawling Spaniards and two highly cultivated Roman priests, he may write that "the gloomy afternoon wore slowly away"; but we cannot help feeling that a very lively phase of his education was occupying him. What talk he heard, what things he saw through the rain-streaked little windows across those "lonely fields and marshes which border the cold surges of the sea"! Waste upon waste, but a Roman milestone marks it; a castle with everything of its past in its countenance, appears, stares at him, and passes. They get

out at an inn, "at the gloomy Post at Pala which looked more like a lurking place for brigands than a place of refreshments for travellers to the *Eternal City.*" Later they are stuck in the mud and wait hours for fresh horses as the night darkens on them. He thinks of the "horrible dungeon-keeps called inns" that they have left behind. On proceeding he wrote: "Surely it seemed as if the nearer I came to the most renowned city of the world, the farther I seemed to be getting from every sign of civilization and refinement." Falling asleep towards midnight, leaning on the wet window pane, he is wakened by his companion shouting at the Dome of St. Peter's. They are under the walls of Rome, and, leaning to peer up through the rain, his whole soul receives "the dark, towering mass in the misty sky." "We halted long in the great stone gateway. . . . Dark, cloaked and hooded forms moved mysteriously about with lanterns." Then they rumble in under the colonnade, into the very presence. It is there, the actual, sensuous touch with all that man has lived through. Their baggage is piled on a wheelbarrow; and in a straggling procession of which at least one member is pantingly awake, they proceed spectrally through the haunted streets to their hotel.

It must have been the exterior of the city life that smote him first in that receptive vision of his, as being imbued out of its very antiquity with a second unaccountable life in hitherto inanimate things, corners of buildings, shadows in gateways, lanterns, stone steps, shop signs—things which in Bath were not accustomed to exhibit a special vivacity. A window appeared in its own chosen angle, streets widened and suddenly narrowed, eaves broke their line, walls their plaster, in the manner of conscious individuality intent on bestowing something. His own street, *Via Felice,* took a steep rise beyond him, crowned with the blue apse of *Sta. Maria Maggiore,* as if to present an inclined theatre on which the brilliant groups and processions, eternal Peruginos, might be seen to advantage moving all unrestricted

by either pavements or direction. Here we see him loiter, measuring unconsciously the "high, clean-looking, yellowish houses," whose top windows pleasantly catch the sun. He is conscious of the pastoral dripping of old fountains; he perceives the odors of cavernous archways when the leathern curtains are flapped; he values the shadowy enclosures of the cow stables where Marcia's milk is bought, and of the bronze-workers and marble-cutters, and the *Vino e Tabacchi,* and the brightness of the fruit-stands. He feels the strange people round him, monks and English nursemaids, shepherds, French sentinels and the shining troop of the Pope's mounted guard.

Indoors at Marcia's home, despite the dear familiarity into which he settles round the evening lamp, with Joseph and his delicate lead pencil work, watchful Marcia and her sewing, and Hallam's "Middle Ages" on his lap, he is attentive to the strange difference; the guitars, flutes, and mandolins, that pass with the regular footbeats of serenaders under the windows; and, from his own "little nutshell of a room" adjoining, "where bed and trunk and tables and chairs and books and clothes and the ever-increasing pile of my purchases leaves hardly room for putting on my nightshirt comfortably," the occasional rattle of pails descending to the fountain below. A sense of that wild desolation through which he has travelled hither, the vast enclosing circle of the Campagna, narrows, accentuates, and beatifies their elegance and comfort. It is almost as if their civilization were rescued from some outer dread; and the softly finished paintings, Lake Nemi and others, come up from Joseph's studio, and ivy is twisted around the walls at Christmas with the same intention. Probably the dearest of his wanderings were on that Campagna where he went with Joseph in his sketching and where, himself the very essence of the scene, he melts into the wide waving grass and the warm light on old tombs as fittingly as do the reclining spectators in the paintings of the period, with their short black coats, wide light trousers, open rolling shirt collar,

and the heavy locks and dreaming gaze of young Byrons. Here, indeed, perhaps the most fertile field of dreams in the world, it seemed to him he might expand indefinitely, compassing at his leisure the distant marching of the aqueduct, the hills and the far off buffalo herds, the Tiber, the intense mute eloquence of the old pavements, and fallen pillars warm to his hand in the sun. He gathers marbles from the Appian Way and carries with him a sketch book of his own, his first (although followed by many afterward), into which he notes with a very just style the lovely proportions of a little ruined Gothic church which he has the vague intention of rebuilding entire in another land. He says that he longed to throw himself on the banks of the Tiber and for days deliver himself to its enchantment; but there was a duty that prevented. Strange as it may seem he keeps it like an angel beside him, and chooses that it shall prevent.

With this in mind, he has immediately on setting up his little nutshell home at Marcia's engaged an instructor in Italian and laid out for himself a series of Italian classics to be mastered, and some history. Hallam's "Middle Ages" he finishes as he intended in one month. He says, "I found it a dry, hard nut to crack, but persevered in it to my advantage I trust"—rather doubtful as to the genuine value of antiquarian quibbling. He continues: "I have at length on finishing my tour of visits to the palaces, which being long distances required much time, taken up my Italian again and have begun reading Boccaccio." He reads also a large part of Tasso's *Gerusalemma;* and later, in order to perfect himself in the language, he follows the Lenten sermons regularly, reads a canto of Petrarch daily and one of Dante. Later still he lets Petrarch go, and devotes himself to Dante, who interests him, as he says, "in a strange way and most deeply."

It is well for him that this angel of interruption kept him from the reaching and deepening grasp of the classic atmosphere round him. Alive and thrilling to it by every

natural law of his being, it was only a step between him and a life of poetic research and reproduction. If he had yielded ever so little to the spirit whose trend he could hardly then appreciate, a struggle yet to come in full vision of all that the classics implied, would have been even more severe than it was and perhaps less sure of victory. In another way also was he peculiarly protected and provided.

He approached Ritual—the chief use and delight of his life, as he then conceived it—here in its very home and height of demonstration in an entire ignorance of its historic forms. What else was possible in a son of Dummer? He had been gifted with ritualism, not bequeathed it. He writes on witnessing the Mass on the Feast of the Epiphany in an old Greek Church, that the singing was very fine, but "the ceremonies of handling the Bishop and parade of candles was if possible more absurd than the Romish." And the result of this bald ignorance, even now turgid beneath his admiration with the bile of the Puritans, was a miraculous freshness of impression. The prejudices of his bone and blood balanced the leanings of his imagination, and he was free, utterly void and ready. He saw, in its exterior, a vessel so loaded with the crushed spices of human aspiration, that had he been aware of no more than its historical riches he would have fallen before it, unable thereafter to discern again that strange pure living thing for which he had fretted on the organ bench at Bath. He saw it as a spectacle, approached it in a devoutness quite above and beyond that of its own followers, and with the thorough diligence of his habit, studied it intently through well-nigh all its cycle of the Christian Year. He haunted St. Peter's day and night listening and watching to such effect that the old tones and modes of its responses entered into his blood and became part of his church attitude. He became so familiar with the Papal choir that the choristers he recognized as old acquaintances, and records with his spicy comment their varying methods and manners: "The long neck, spinster-looking soprano who puts on so many

vain airs. . . . That noble old smooth-faced bass, however, ennobles the whole choir and carries along the whole volume of voices." Feast days he lives in the different churches, discriminating each from the other for some special beauty on its own manner. Christmas day he is out from midnight to midnight, standing in the dense crowds in the long hours of chanting, his head up listening and his eyes unconsciously partaking of that other harmony, that other worship of vaulted roof and window over him. If at Bowdoin College his chief gain had been an awakened discrimination, here under the good auspices of his own humble spirit it became sharpened into a tool peculiarly suited to a later stage of his intellect for which undoubtedly it was being prepared. At the close of the long daily celebrations of Holy Week, he writes: "First as to its being 'Holy'—a season so full of sacred reflections and recollections I never desire to spend in so world-distracting and bewildered a manner again." So much for the Puritan! He goes on to record the deep impression that the *Miserere* in the Sistine Chapel made upon him, and says, "The Lamentations, too, is a thing wholly peculiar and most significant"; also the *Stabat Mater Dolorosa* with the orchestral accompaniment and the heavenly voice of Mustafa, the Papal Seraph; but all these he receives as sacred drama, and where he might have perceived spiritual origins to the endangering of his creative independence later, he was prevented by lack of instruction. At the church of "The Jesu," he continues to the last of his Roman days as an attentive student, and finally in that church ends it with a "Thank God." As a spectacle it has failed. It does not convey. It is reserved for a little Protestant German village to give him not only the value of this, but the spirit of that final Ritual of his life.

His religious life in Rome, therefore, was not fed at the Pope's churches. Around Marcia's fireside the daily morning prayers continued as at home, and either in her parlor or in that of Mrs. Thompson, "that good and lovely woman," or of the Baileys (New-Churchmen resident for

a while in Rome), Sunday morning services were devoutly held. After speaking of his own private devotions in his little room, "which lonely as they were shed a calming, happy influence on all the day," he refers to one of these services, the last before his leaving Rome, at Mrs. Thompson's, where he had enjoyed "such kind hospitality and such good moments of praise and prayer," as being attended by a "goodly number." In accordance with the habit of these very personal diaries, the gist of the event, the *news* proper, is frequently omitted as being of outside importance; and here we can only guess at who composed the little circle singing the old chants with what he calls "such fervent delight." The Baileys were among them, people whom he speaks of as "the salt of the earth," certainly the Strutts, perhaps Mr. and Mrs. Silk and Mrs. Clissold, though it is difficult to distinguish in his social records the Church circle from that of the happy English and American parlors he frequents. Certainly the Scammons were there at the last, and in his rapturous delight over these new-found treasures in friendship, he gives a touching little glimpse of that young Charlie afterwards to fade and be lost in a tragic end.

> It is not strange that his father loves him so—is even jealous of him, nor that after they have prayed together in the morning they greet each other with a kiss;—such a boy so full of life, energy, mind and spirit to be the daily companion of his father is indeed a rare blessing to both of them.

Here also comes one of those flashing bits of home life so soon to become momentous and final. Marcia had given the naming of her new-born boy to Frank, and in honor of the land that cradled him he was called Horace, or, as they delighted to say it, *Orazio*. He tells of that Sunday morning so near his departure when having turned from the long drawing-room window where little *Orazio* was sunning himself: "I saw my dear sister come in with the old healthful blush and happy smile on her face, and thought, what truly a blessed Easter God has brought me." And he shows

her to us rushing forward to greet Mr. Scammon in her green gown and lace cap with the long ends trimmed in pink fluttering behind her; and again as she sits beside him over her sewing with blinding tears telling of her lost first-born, showing him "such depth of character, motherly dignity and at the same time serene peace, happiness and trust such as I never realized before she so fully possessed." Not often was he again to sit beside her in this world.

There are other friends and other drawing-rooms, where he is often at the piano; tea-cups and candle-light and intimate lingerings afterward, and in his youthful decorum, so repressed and yet so witty, one can feel him as a somewhat unusual guest. There is Rogers, the sculptor, and his charming young wife, with whom he plays duets; English "at homes," with strange ladies in the receiving line whom our Maine boy records as *"sui generis";* Mr. Robert Browning at the Hawarth's, and other literary lions; the opera, wine and sandwiches among the blooming flowers of the Campagna; and probably the height of all his boyhood's rapturous physical experience of earth culminating in his visit to Naples.

Here he meets John May, father and son, of Syracuse, New York, and ancient bearers of the Sewall name. Their delightful company only forces up the pitch of his ecstatic receptive and perceptive powers. He ascends with them Vesuvius, himself like a flame of joy, tugging his great sketching bag, treasuring what his eyes gather and pouring out of his mind from a height perhaps mystifying to some around him—to the young Episcopal minister from Virginia who in laboring to find a word that would express a theological fact receives the rapid answer "Incarnations"! Along the magic headlands against the shining seas he moves (or runs, it would seem from his hurried writing), pausing barely long enough to receive deeply movements of form, body, light and echoes and history—the dancing girls in the Cave of Mercury where their beating feet wake the reply of the vaulted walls, the crowding conscripts from

Messina, beautiful boys and men who in their turning throats show the last of Greece, and the "loveliest of all roses" in a ruined wall which he plucks to save it from the wind. At Pæstum, lingering a whole sunny day alone though in company, profoundly held by a presence which he calls "beauty of mine"; and even in the boarding house at Madame Schiasse's, where from the good fortune of a grand piano he can step through the long windows to a stone terrace and the company of stars, his attitude is almost lyric.

At Amalfi it becomes so verily, when he leaves "Uncle May" and John at table in the old vaulted refectory of their *Sala di Pranzar,* and between the sculptured columns of the wreathed cloister-walk he whirls the whole circuit, dancing by himself an indescribable tarantelle. And yet at Amalfi, too, tingling with the spray of wild breakers and warmed with the wood fire he has bargained from the landlord, he wanders on the "holy-day" into a little church, climbs its organ bench and begins to play. The peasant girls come in and kneel at their *Ave Marias.* After awhile his playing stops; he feels their simple sphere beckoning him, and going down and kneeling among them he prays "earnestly to the Lord Jesus for us all." And then in between the recording lines, so small in writing as to be almost indiscernible, he crowds, "but my soul has not been at peace with Him." Has there been through all these golden fiery hours an inner plane that disturbed him?

On returning to Rome he diligently continued his laborious studies both in the outward and inner Rome, its language, art and literature. Perhaps since receiving the letter from Dr. Tafel on Christmas day, setting explicitly before him what might be obtained in Tübingen, his soul has been gradually separating itself from a delight in mere existence for which only now has his sensuous training become adequate; and it may be that the dance whirled among those wreathed columns at Amalfi had something sacrificial in it. In referring to these days a year later he calls them "gor-

geously apparelled," and remembers that in them even the one element to complete them, love, "that Great Sun, rose and set." We cannot distinguish in the fascinating tiny romance hinted at among other topics whether the young lady was as genuinely Italian as her lovely name *Annunciata.* She sang for him his song "Move Eastward Happy Earth," standing beside him as he played at the candle-lighted piano; and overwhelmed his soul with beauty. He must have walked with her about Rome, for after it was all over, her tender innocency still lingers on the objects she admired. Neither is the dramatic element lacking, for the young John May, his own new-found treasure, has fallen under her enchantment, and the two young men haunt her drawing-room and her walks. This episode is valuable for a peculiar and touching light it throws on the inability of Frank Sewall to feel ill-will towards anyone. In a most unconscious self-disclosure he tells how John and he would sit long and late on the steps of the *Piazza di Spagna* after leaving the fair one, telling each other their rapture in her eyes, her beauty and kindness. As the affair deepened they discontinued these mutual confidences, and Frank marvels that little by little John avoids him. For some furtive reason the young woman gives to Frank a little volume of Tennyson with the inscription: "'Tis better to have loved and lost than never to have loved at all." Laboring to adjust these words to his pleasure in the gift, he "put them into all shapes of most pathetic song." The occupation was probably all the good it brought him, which may have been something, for there follow long idle hours alone among the Baths of Caracalla, where a carriage passes him in which a lovely girl and Mr. John May are seated. Then there seems to come a fatal moment, in a soft-lighted parlor, again above the piano keys, when young Mr. May writes for Frank in pencil across the title-page of his "Move Eastward" (had she just been singing it?) the very words with which she had presented him the Tennyson: "'Tis better to have loved and lost Than never to have loved at

all." Was it by accident that he chose them? However that might be, the blow must have been received full face close to her, leaning as they were all together. For some time after this he is absent; and then he gathers himself to go and say "Goodbye." Her father has probably kept some account of his coming and going; for when, after finding his friend and his adored seated together on the sofa, the poor boy abruptly leaves the room and closes the precious door behind him, the old gentleman hands him his hat and remarks, "The object of travelling is to dispel illusions"—which strangely comforts him as he records it in his cold little room. Of course the volume of Tennyson is returned, but something remains out of this tender sorrow, which like all the other experiences of these days, seemed only for the purpose of breeding things that should remain. However seriously his rival was held in favor by the *damigella* (and from his subsequent freedom we gather not at all), Frank held nothing against him. Passing unscathed through the furnace of jealousy, he sought him out and kept him with him on walks that were saddened perhaps but not embittered. So ended his nearest approach to rancor.

I think it must have been in this later period of his Roman days that the interiors of the Galleries began to instruct him, but it was unavoidable at that period not only of his own life but in that of the æsthetic world that Anabel Caracci and Carlo Dolci, perhaps even Raphael in his least phase, should pre-eminently occupy him. He is, however, continually caught and held by one immovable lantern in the dark, Fra Angelico, it may be as universal in his appeal as any that genius ever lifted, and with this safe light upon his way his discrimination is already purified for the Dutch and Flemish School which later he so easily masters.

And so he is prepared for his final training school. He wrote his father immediately on the receipt of Dr. Tafel's letter, asking if he might plan to spend a year or two under his guidance in Tübingen University, and one can imagine with what grateful satisfaction the father replies. On the

morning of the 27th of April, 1859, the Vittura, a low, open, comfortable travelling carriage, with two or three horses and a postillion, stood at the door of No. 3 *Via Felice,* with "Uncle May" and that John of romantic interest seated therein awaiting his company for the long drive north to Florence. He had packed his little hoard of treasures, the marble weights and the bust of Augustus Caesar and the bronze Hercules ink-stand and the vellum-bound Tasso and *Improvisatore,* and then:

> I went to my sister's room. I was just in time to kneel in the prayer with Joseph as he prayed by the bedside; and soon after I embraced my dear sister, kissed little *Orazio* as he lay sleeping, bid goodbye to the nurses and to the good servant girl Rosa who kissed my hands fervently while tears burst from her eyes, and I went to join the party in the Vittura. . . . I was not cheerful that morning as I rode out of the Gate of Rome and though I tried to sing with John, everything went heavily, and even the sadness of the country about was no longer beautiful, and that last glorious view of Rome far off sitting like a Queen among the Campagna and mountains raised no emotion in my heart.

Marcia he was only to see once more on this earth, though he could not know it then. She died soon after.

And the summing up of the Italian period (though indeed it was not quite finished) was the providing him costly vessels in memory which later he was to fill with life. For it was not here that he received the inspiration of his chosen labor. Dimly aware that he went out loaded with a wealth in some manner to be returned to the Lord, he carried the jewels in his mind for years, to be seen in their just and flashing significance only after long and patient toil in other matters far remote from jewels and Italian beauty.

The journey north, in the pages of the journals, is brilliant with pictures that should be quoted. Little can we pause for them here except to glance at the striking panorama of those five days, to us now politically as well as naturally significant. The travelling party itself, six in all, including besides Uncle May and John a Mr. ————,

evidently a valuable dark spot in so much congeniality, "too business like, with whom I could not endure to travel longer, notwithstanding his very amusing conundrums"; the quaint low vehicle with its wide calash top; the three, perhaps four, horses; and above all the postillion, whom, later on as they enter Ferrara, he describes as their "charming appendage" because he cannot keep his eyes off him; the fragrant, flowery wastes, the deep torrents and bridges, the old walled towns with their over-looking campaniles, the olive orchards and mulberries and budding vineyards; the glimpses in old plaster church porches of a different kind of art, severer, purer, of the Umbrians; the approach and passing of "grey old Soracte which towers nobly and alone like a massive wave upheaved from the plain," all these move along quietly except for their own interruption of lunches and rambling. But at Cortona the first flag of Italian freedom, green, white, and red, floats from the top of its old campanile. Another little village, Incusa, he says was "tumultuous" all night with the men chanting in the streets "a most soul-stirring old chorus" before marching away at dawn for Sardinia and battle. When one remembers that only two years later Garibaldi will come up from his hiding in the forests of Calabria, and pull down the Neapolitan and set Victor Emmanuel permanently over a really united Italy, these premonitory stirrings have a value in the picture. There are one or two arresting points: one, at Arezzo, where, besides the revolutionary placards in the streets the first Gothic Cathedral comes to his experience, whose height of arch is emphasized by the rising incense, and quivering with its mighty organ as he enters. There also windows seem first to have greatly impressed him, a feature in buildings, almost in life, to have kept a special meaning for him always; and another, between the references to high beds and abundant salads and *Silvio Pellico,* a very important reference, though half unconsciously made, to his own private, perhaps hidden, service of worship with a little black prayer-book and "hymns sung in undertone and the psalter for the morning chanted in plainsong."

They enter Florence in the early day-light, his eyes delighting in the first glimpse of the Duomo. His stay there of a week or more seems to have resulted chiefly in the deepening hold of Fra Angelico and a juster view of Raphael. Through the resident New-Church minister there, Mr. Ford, he met the American sculptor Powers and his family, and others of a distinguished American circle, and speaks of a happy parlor service on a Sunday. Driving on, still with the May family, he is greatly impressed with Bologna, and calls it the finest city in the Papal States. The churches there are his main occupation, and especially the old Gothic *San Petrino,* which again seems to build itself partially from the volume of music with which it is filled. On leaving Bologna for Ferrara, Mr. May engages him in religious converse, which, as it is Sunday morning, seems to promise some satisfaction to our young man; but unhappily Uncle May discloses such an unfortunate materialistic attitude towards the things of the church, that the poor boy is driven to silence, and through his secret tears comforts himself with the psalms he has just been reading, and the prayer for "the third Sunday after Easter" which he makes most earnestly for the good old gentleman beside him.

Ferrara was enjoyed for only one thing, the gay winding of the little brass horn round the postillion's shoulder. The moss-grown streets, the vacant, gaunt greyness of the palaces and walls, the miserable dinner, and (most especially it seems) a very unappetizing young priest who sat at table with them, "with a mouth like a fish," made Ferrara terrible to him; and, a coming storm aiding the mood, they fairly fled from it. Their journey from thence to Venice was haunted with tremors of the approaching Austrian troops, and the breaking up of every little town they entered with preparations for war. For a while it seemed that their going to Venice must be abandoned, but they finally took it as it were in the teeth of the storm. In spite of these ominous signals the week spent there seems to have been quiet and profitable. He spends many illuminating hours in the

Church of *San Marco,* is fascinated, spellbound by its peculiarities; but one cannot feel that he quite "gets it." Probably he is not old enough. Tintoretto, Veronese, and Titian lead him a long way in advance, especially Paul Veronese, with whom he communes deeply for long periods. His discernments regarding the leading figures in the great Supper at the House of Levi are quite remarkable. But the political sadness of Venice, the silence of her canals and the vacant palaces oppressed him.

Travelling up to Vienna across the Tyrolean passes with much discomfort and some real danger, they step suddenly from the tragedy of Italy into modern content and well-being. The thrift and comfort of the country amazes them all. Vienna is full of happy people, mostly it would seem in the parks, family parties on the grass enjoying the great band music and the beer-garden orchestras. He writes that "in no place have I seen so much attention paid to the enjoyment of the people. With Strauss himself conducting his own waltzes at the pleasaut hour of sunset, the green lawns, the sporting children," no wonder he feels a repose on entering the German atmosphere. Here too he meets the first German choral, and finds that the church, although "the same Catholic church, has lost much of its *dead Roman* aspect." His delight in the congregational singing is profound. To be able to sing again in church! He hears the little children singing with their parents:

> And I felt a new life of sympathetic brotherly emotion thrill my bosom, and although there was still the altar and the incense and the images, I thought the people as well as myself might easily soar above them in the *unimprisoned* song.

He finds Prague equally delightful though more quaint, and probably receives more from its architecture. The only point that holds us here is the after-dinner scene when, to his inevitable joyful improvising on the piano, the pretty servant girl catches up her waiter and whirls about the room in a dance so graceful that he longs to be at once her musician and her partner. In Germany proper the pros-

perity continues, or even increases. At Dresden he meets first the strange high over-hanging roofs and a sobriety of well-being that somewhat dashes his expectancy. It presents a kind of imaginative vacancy to him, but he finds there at least two great things: on the Bruhl Terrace in the evenings a quality of orchestral music unapproached before in his experience; and a richness and resource in programs probably unparalleled anywhere. One evening especially remains with him, when the overture of Fidelio was played and the Haydn Military Symphony; and coming up from lyric Italy these compositions were in a position to thoroughly move him. The other is the Sistine Madonna of Raphael which at last commands him entirely and assumes a certain dominion over him from thence forward. His notes in regard to "the contrast between the amazed, startled and restless look of the infant Christ and the entire composure of the angel boys beneath," are very interesting. Here in Dresden, too, he first hears the Mass performed in the German way, and finds it much more alive than as the Romans perform it. The use of boys' voices for the soprano parts gives the music "that heavenly character" which he says no other voice can produce. Leipsig, on this the first of several visits, he seems to enjoy chiefly for its "sphere," which, unconsciously perhaps, his record permeates with little else than astonished glimpses into the famous wine-cellars.

In Nürnberg, however, a great outpost of his future German instruction falls into his mental embrace. Here he first enters the Lutheran idea, which is to play so large a part in his career. His Sunday there is another one of the "happiest days in my life." The Church of St. Sebald being Protestant is a revelation to him, the first great church of his travels in which he could thoroughly worship. It also is filled with its own music as he approaches, and "seemed as if the lofty beautifully sculptured grey old church itself was one mighty organ." After the service he lingers a long while, finding many things therein which are to be among those jewels forever. Adam Kraft, Peter Vischer, and Dürer are introduced to him.

Birds flitted about in the lofty gothic vaults of the roof, the light poured in through the high and beautifully painted windows, making the light graceful architecture still more airy and aspiring, while the quiet, the old homelike look, the protestant sphere that pervaded [it], made it indeed a most enticing place to be in.

In the town also he sees the *Ecce Homo* of Dürer, which rouses and puzzles him; and he passes the beautiful oriel window of the Parsonage. O, how he accepts it immediately for his parsonage in the years to come! The gable roofs, the window carvings and flower pots, the beautiful St. Lawrence church and the fountain, the quaint earnest homeliness of the glowing old town delights his soul, and they all sit down together on the gravel walk around the moated walls where, it seems to him, as the sun goes down, the acme of peace and content is laid before his heart and eyes.

I left my companions and retiring to another and more secluded seat I read my psalms for the day and the gospel and the prayers, and felt a happy peaceful communion with God and nature such as I have enjoyed but seldom during my life in Europe.

There must have been something very charming about the elder Mr. May, for the journal speaks of his great honesty of countenance which at the Opera could not conceal his terror or pity, and a simpleness of heart which made him join in the laughter of the waiting-maid and the two young men when in the pleasant beer-garden on the occasion of their last walk together he tipped his mug with great zest. It is not surprising that he was loathe to part with young Sewall. So gay and so devout, there were not many like him with whom to travel up from Italy. They parted in the Inn the evening before the young man was to set out early for Stuttgart, but when he wakes with the consciousness of their separation heavy on his heart, and has barely risen from those fervent prayers that begin his every day, the old gentleman in dressing-gown enters his room to bless him, and to give him some token of remembrance, which in their mutual hurry and emotion ends in the selection of the hair-brush from his own travelling case. And so ends and so begins a period of his sojourning.

Alice Archer Sewall James.

EDITORIAL DEPARTMENT

SPIRITUALITY

Spirituality is a quality which distinguishes human from animal life; and furthermore it is not a mere natural possession, enjoyed and exercised by virtue of being human, but it is an attainment that must be constantly striven for and maintained.

The word "spirituality," like others of vital significance, is used commonly and frequently with a vagueness which robs it of its proper and distinctive meaning, and leads to much hurtful confusion of thought and speech. Most frequently, perhaps, the word "spirituality" is used in common speech to mean piety; and no doubt, genuine piety, piety of spirit as well as of habit, of speech and conduct, is an appropriate expression of spirituality. But the feeling of piety and the habit of piety, pious thoughts and pious sentiments, do not of themselves constitute the true and full quality of spirituality. We make a distinction between outward and inward piety, but even inward piety lacks the distinguishing characteristic of spirituality, though well developed spirituality includes both inward and outward piety as an essential quality. Piety, primarily, is a quality of feeling and sentiment; secondarily, it is a quality of thought and act; on the lowest level it may be mere habit, established by tradition and custom. In any case, it needs some degree at least of spiritual intelligence and spiritual purpose to give it the character of spirituality. The thought of God may or may not bring feelings and sentiments of piety; and on the other hand *mere habits* of piety may not bring thoughts of God. But pious feelings and sentiments are kindled by thoughts of God, and lead to them, and intensify them. Such habits as church-going, worship, prayer, the daily reading of the Bible,

and the reading of other religious books, help to put the mind in a frame to strive for and attain piety and spirituality; on the other hand, spirituality and piety find natural and proper expression in these habits. Moreover, spirituality and piety when fully developed form and establish these habits, as a matter of course. The essence of piety, as of spirituality, is the acknowledgment of God; with this or from this come the feelings and sentiments of piety, and also the intelligence and the practical life of spirituality. Spirituality itself, as understood in New-Church light, is the quality of the intelligent will which seeks to express the Lord's Love and Wisdom in the practical life, in the "life of use"; and the life of piety is included in this purpose.

Spirituality is even more persistently and uniformly confounded or identified with *religious emotion*. This is especially the case in so-called evangelical circles, where peculiar emphasis is put upon "conversion", and upon the vivid, and at times overpowering, experience of the Lord's presence and operation. As an instance of this emphasis, William James selected such types as characteristic in his "Varieties of Religious Experience". No doubt these are genuine types of religious experience, and obviously they are highly emotional types: and there is also no doubt that there are in these types varying degrees of spirituality. But it is not the emotion as such that gives to such experiences the quality of spirituality. The emotion is often hardly more than highly tuned nervous reaction to the exhorter's appeal; in other cases, it is more nearly the total organic reaction of subconscious memories brought to the surface by the excitement of the occasion. In both these cases the emotion is usually transitory and soon subsides, leaving the subject very much as before the experience. When there is conviction of sin, remorse, condemnation, turning to the Lord in helplessness for the exercise of His saving power, resolution to abstain and shun, and the formation of a new purpose, then the emotion with its joy, freedom, light, and elevation is qualified by the higher intelligence of some degree of spirituality. Religious emotions in still other cases, varying in degree and kind, are genuine, but still

quite below the level of positive and definite spirituality. Disappointment, sorrow, defeat, loss of self-confidence, the feeling of helplessness, are usual occasions for the quickening of religious emotions. When in these states there is a turning to the Lord for help, the answer comes in the feelings of peace, joy, strength; the atmosphere of the soul lightens and brightens; new light breaks upon the mind, and new resolution stirs the will; religious impulses and religious ideas come into play, and occupy for the moment the field of attention and interest. The emotions which accompany renunciation, self-surrender, trust, hope, new light and new resolution, sweep the soul to newness of life. Devotion, consecration, loyalty, appreciation, direct and hold thought and will to some definite course of life, which opens with glowing possibilities, commanding claims, and the promise of enduring satisfactions. Unhappily but inevitably, such emotions have a background and context of perverted life, self-indulgent habits, egoistic attitudes, and confirmed ideas and principles, which defend and protect these forms of inwrought evil. Under these conditions, even the dominant emotion, though lighted up with some degree of spiritual intelligence and directed by at least an incipient spiritual purpose, is so complicated with the emotions of the inherited, traditional, habitual, and perverted self, that only a persistent and steady devotion to the Lord's will and command will set it free and keep it pure. These conditions explain why it is that "backsliding" is so common, if not to a certain extent inevitable.

The spirituality of emotion must be attained by the earnest striving of a determined and single-minded purpose, and must be maintained with watchful intelligence; otherwise religious excitement will be subject to all kinds of uncomprehended and delusive emotions and ideas which are really forms of self-assertion. Nevertheless, genuine religious emotions are characteristic and properly constitutive of spirituality. In other words, just as spirituality involves piety, piety of feeling, thought, and conduct, so spirituality also includes emotion—refined, purified, duly regulated and well directed religious emotion.

But spirituality suffers an even more serious confusion, a

confusion which is strongly entrenched in the thought and opinion of the day. In this case, the confusion arises from identifying spirituality with goodness, especially moral goodness, but also with social and practical goodness. These very distinctions show the need of discrimination, and suggest that there are various levels of goodness,—what Swedenborg calls discrete degrees of goodness.

First of all, let us observe that, in the present disordered and perverted states of men, practical goodness may develop distinctly and effectively quite apart from, and even in opposition to, moral and spiritual goodness. For example, William Jones, the blacksmith, is a good workman; he feels complete interest and enjoyment in his work, and does it with the artist's sense and appreciation of excellence; he delights to make his nails as well as they can be made,—and so of all branches of his work. The goodness of his workmanship makes him a valuable member of the community. But on the other hand, he is personally sour-tempered, disagreeable, and disobliging; his mind is full of contempt of others, and indifference to their convenience or welfare; he is censorious and harsh with his neighbors, and takes no interest in neighborly relations; he has no purpose in his work beyond the satisfaction and enjoyment he feels in the mere doing of it. He is a good example of practical goodness as contrasted with other forms of goodness on higher levels. In this case, moral and spiritual goodness is deliberately and forcibly excluded by the fact that moral and spiritual purposes are resisted and rejected.

Similarly, we might illustrate *mere* social goodness, which may or may not include practical goodness, but excludes goodness of the higher grades. A man may be kind, obliging, and polite; he may be happy in his personal social relations, but feel no concern for the common social welfare, or in the character of his neighbors. Moral and spiritual purpose may not only be absent, but despised. Kindness, agreeableness, politeness, serviceableness may or may not proceed from moral and spiritual motives; they are all too often obvious ways of seeking and obtaining self-satisfaction, social recognition, and social influence.

Good conduct, though the proper and required mode of expressing moral and spiritual purposes, may be nothing more than the deliberate means of self-seeking. The situation is adequately described in Swedenborg's formula: The Lord bends the zeal and energy of self-love to the performance of practical and social uses; but He requires these same uses of the moral and spiritual man. In fact, the uses are really performed only by the spiritual man; they are performed merely in appearance by self-love. In other words, in outward appearance and effect the uses are the same, but in truth and reality they are utterly different. A deed of kindness or an act of public service may to the recipient seem identical in effect whatever the motive; but they are entirely different in the fact that in the one case the good of the neighbor is sought as an end, while in the other the deed is done as a means to self-satisfaction and self-advancement, and in the end the good of the neighbor is despised and will on occasion be betrayed.

It is the fashion of the day, perhaps as never before, to identify good conduct, especially when charged with the emotions of piety and humanitarianism, with religion and spirituality. This is due to the loss of religious faith, and to the effort to find a substitute for it. This fashion springs from naturalism, so elaborately developed and so strongly fortified today; and it takes us back historically to the Renaissance, the Protestant Reformation, Hume, Comte, Thomas Paine, Robert Ingersoll, *et id omne genus*. Naturalistic study and criticism of the Bible have, for wide and influential circles, destroyed its character as the word of God, and made it the word of Moses and the Prophets, or of certain unknown and unnamable persons, and of certain Apostles or their substitutes. "Thus saith Isaiah" and "Thus saith Luke," is the modernistic fashion; but never "Thus saith the Lord." In these circles, the Bible is Jewish nationalistic literature in the sense that Plato and Sophocles are Greek nationalistic literature; and we are quite free to substitute Greek, or Hindoo, or German, or English literature for Jewish, whenever we become sufficiently enlightened to see the superiority. The loss of religious faith in Christian communities has followed

upon the loss of faith in the Bible as the Word of God and in the Lord Jesus Christ as the Person of God. When the Bible becomes merely Jewish literature and "Jesus" becomes a mere man, Christianity disappears, and with it goes all religious faith. Then we may turn to humanitarianism, ethical culture, the social gospel, or elsewhere. With the loss of the Christian faith, the quality of spirituality disappears, and the word is misapplied to the various kinds of goodness above specified. With a little discriminating thought, however, it is comparatively easy to dissociate spirituality from such forms of goodness; but there is another type of goodness which is so closely related to spirituality that a more penetrating insight into the nature of both is needed to make the distinction between them clear and sure.

All conduct, even habitual re-action to the conditions of the environment, proceeds from some motive, and is guided by purpose to the end in view. Where the end is selected in view of the contrast and opposition between good and evil, or between different kinds and degrees of good, and the good in opposition to evil, or the greater good in opposition to the lesser is steadily and consistently pursued, the conduct is moral. For example, Daniel Miller keeps a small corner grocery, the income from which is sufficient at the least to support his family in moderate comfort. He may choose between making the increasing comfort and well-being of his family the primary object of his business, or he may keep steadily in view as the larger and higher purpose the use of his business as a means of contributing to the comfort, well-being, and happiness of his neighbors, and to the welfare of the community as a whole. In the former case, he will buy cheap and inferior goods, and take advantage of the necessities of his neighbors to charge the highest possible prices; he will look upon his neighbors and the community only as the source of his profits, and will exploit them to the last degree. In the latter case, he will buy the freshest and best vegetables and meats obtainable and other articles with the same care, and sell at a fair profit with a view to supplying the wants and satisfaction of as many of his neighbors as possible. In the former case, the interests of his own family will be put in

opposition to those of the community, and the goodness of his purpose to suport his family in comfort will be vitiated by the hurtful purpose of subordinating the welfare of others, and preying upon their necessities and their wants. Here we have the choice of either of two forms of good, the good of the comfort of one's own family, and the greater good of the comfort and happiness of one's neighbors. The choice of the lesser to the exclusion to the greater destroys the completeness of the greater, while the choice of the greater includes the lesser, inasmuch as the welfare of the family is included in the welfare of the community. The same is in varying measure true of all cases of choice between a greater and a lesser good; the choice of the latter infects it with evil to the extent that it is hurtful to the former.

The pursuit of family-welfare is in and of itself always a moral requirement, and is a fit expression of moral purpose; but even so is the proper care of one's bodily and mental health. It is here that we meet the case of bald choice between good and evil. To go back to our illustration, the grocer, instead of facing the choice between the family good and the community good, may subordinate his family's comfort to various forms of self-indulgence. He may look upon his business primarily as a means of providing him with money to spend in gambling, drinking, smoking, horse-racing, and other forms of vice and amusement. In these evil practices, he not only puts his momentary and personal satisfactions in the place of his pursuit of the family comfort, but he actually injures his bodily and mental health, misuses his time, and dissipates his energies, thereby rendering himself unfit to serve at his best either his family or the community; he deprives his family of comfort, and even of necessities, and degrades the family life. In short, he is positively hurtful to himself and to others. His life is a life of evil, chosen in opposition to family and community good.

Moral conduct, then, is conduct which is regulated and directed by a purpose which has in view the various kinds and grades of good and evil. That conduct is completely moral which characterizes and organizes the purposes of life with

reference to a supreme and all-comprehensive end. In the case of Plato and Arstotle, this end was political; the complete welfare of the state was the supreme moral end . In the case of the Stoics, it was conformity to Nature, to the laws of one's being and the laws of the outer universe, that was the end. In Christianity, union with God and the attainment of a character fitting one for his place in the society of the redeemed have constituted the supreme end. At this point there is a transition from the moral to the religious.

The distinction between morality and religion may be stated as follows: morality recognizes the contrast and opposition between good and evil; religion recognizes the contrast and opposition between sin and righteousness. The moral ideal finds its motive in conforming self-expression and self-activity to a standard created, or at least accepted, by the self; the religious ideal finds its motive in subjecting the self to the purpose and will of God. In other words, the essential difference between morality and religion may be expressed thus: morality is the product of the rational and idealizing self; while religion is the product of faith in God and conformity to His will. But morality may and should subject itself to the religious ideal and requirement as a means of realizing that ideal in conduct and in motive. From this point of view, morality is characteristically the development of the natural self; religion is the development of a supernatural self, a self which is the gift of God and imposed upon but accepted by the natural self. The distinction between morality and religion is co-extensive with that between the natural and supernatural.

The rampant naturalism of the day is responsible for the neglect of the distinction between the natural and the supernatural, and for the consequent loss of religion. Writers and speakers, and (to their shame) many preachers acquire popularity by retailing naturalistic gossip, which at no time do they understand, and in their serious moments do not respect. The emphasis upon good conduct, to the neglect and exclusion of the supernatural and with it of all religious motive, leads inevitably to the identification of spirituality with moral and practical

goodness. The current formula for this identification is the favorite maxim in anti-religious circles: "No matter what a man believes, if he lives right". This is one way of asserting that belief makes no difference in the conduct of life, and that one belief is as good as another; either of which is, of course, absurd. It may mean, however, that to be of practical effect right belief must show itself in good conduct, and that good conduct is of itself the only evidence, or the proper evidence, of right belief. But this ignores the fact that good conduct may issue from the belief that "honesty is the best policy"; and that kindness, politeness, helpfulness, industry, sobriety, usefulness, pay in money and in popularity, reputation, influence, position, etc. In such cases, the religious, and even the moral motive and belief may be absent, and the life may be a purely selfish and worldly one, though to outward appearance and in outward effect good, and to a certain extent actually good in practical and social effect. No doubt, religion and morality should, and when they are truly possessed and properly developed do, furnish the higher motives of good conduct; but it does not follow that good conduct proceeds from these motives alone.

Spirituality is also identified with good conduct in the use often made of Swedenborg's compact statement: "All religion has relation to life, and the life of religion is to do good". When this is taken to mean that the life of religion, the essence and the all of religion, is good conduct, it is merely another way of saying that there is really no such thing as religion in any higher sense than just the fact of good conduct. This meaning stated thus baldly is clearly absurd. There is no such thing as bare conduct; for conduct must have motive and purpose; and, as we have seen, motive and purpose in precisely the same conduct may be various. A man who stops to pick up a child fallen in the gutter may do it because he happens at that moment to see a young lady whose favor he is courting watching him from the other side of the street; or because he is prompted by the instinctive impulse of pity and helpfulness; or because he regards it as the only conduct worthy of a decent man; or finally because he thinks of the preciousness of a child in the Lord's sight, and

shares His love and pity. In each of these cases the conduct is outwardly the same, and identical in the effect of sending the child home rejoicing; though no doubt the spirit and the manner of the act would be different in each case. But quite apart from the motive, the conduct would be good, that is practically and socially good, whatever it might be morally and spiritually. All we can say is, to use Swedenborg's language: "If the conduct is inwardly what it appears to be outwardly, then it is good in every sense."

No doubt all one's religion is the religion of his life; and doing good is the life of his religon. By life here is meant conduct, what one does in his outward relations to men and things. A man's religion to be real and true must be the religion of his life in the sense that his religion must be expressed in his conduct, not merely in his thought and speech. By "doing good" Swedenborg here means this kind of living; for he adds significantly that no one can do good from himself, but only from the Lord. In other words, doing good is not merely doing what a man sees and wants to be good, but what he sees to be good in the Lord's sight, and what the Lord in His love wants him to do. The true nature of goodness is defined in the injunction: "Look to the Lord and do good". Conduct in accordance with this law is inwardly as well as outwardly good; and this only is religious good, the good which is the life of religion, the good which religion prompts, directs, and controls. In this understanding, religion is something different from conduct. Conduct may or may not be religious; it may be good, practically, socially, and morally good, and yet not be religious. It is religious only when the distinction is made between what is from self and what is from the Lord. This implies that the Lord is acknowledged as the source of life and of goodness, and that man is dependent upon Him. The essence of religion and the beginning of spirituality is the knowledge and feeling of dependence upon the Divine, and in the Christian life dependence upon the Lord.

In the New Church we have the doctrine that what is from the Lord is spiritual and what is from self is natural. This

doctrine enables us to identify spirituality with what is from the Lord, and to distinguish it from what is of the natural self. In actual experience, spirituality manifests itself and is exercised in resistance to natural impulses, desires, motives, and habits. It is in this resistance and conflict that dependence upon the Lord is commonly known and felt; it is here that we look to the Lord for light and strength to overcome. But our dependence upon the Lord is just as much a fact in the pursuit of good as it is in the resistance to evil. We have states of fullness and exaltation, confidence and well being, as well as states of depression and emptiness, of humiliation and helplessness. We should look to the Lord and feel our dependence upon Him in the former as in the latter. Unhappily, however, we are prone to forget the Lord in prosperity, and to seek Him only in adversity. Spirituality should be our light, and strength, and joy in success, in work and play, in victorious struggle and achievement, as well as our light and strength and support in disappointment and defeat, in grief and suffering. It is the Lord's presence and operation in us, recognized and accepted, loved and willed, that constitutes our spirituality. Large ambitions, lofty sentiments, far-reaching and wide-extending thoughts and ideas, highly wrought emotions, all these may or may not, like good conduct, have the quality of spirituality. They certainly have not that quality, when there is in them no acknowledgment of the Lord, no looking to Him in motive, purpose, thought and effort, no feeling of dependence upon Him, no experience of His mercy, no seeing in His light, no acting in His strength. Spirituality is more than emotion, more than sentiment, more than exalted feeling, more than sublime thought, more than vivid ideas; though it may operate in and by means of these, as it does with good conduct. Spirituality must characterize the motive and purpose, and through these pervade and direct and control the expression of these throughout their whole course. The purpose to know and serve the Lord in a life of use to others is the essence of spirituality.

LEWIS F. HITE.

ENDS.

In the "Arcana Cœlestia," n. 3796, Swedenborg says: "It is the part of a wise man to know the ends which are in him." Elsewhere he says:

> The most universal end, which is the end of ends, is in God; and it proceeds from God, from the firsts of the spiritual world to the ultimates of the natural world, and from these ultimates it returns to those firsts, and thus to God. This most universal end, or that end of ends from God, is an angelic heaven from the human race. (Canons, Chapter vii.)

The subject of "ends" is one that may well receive careful attention, as it involves the inmost things of our lives. This fact makes it difficult to analyze and grasp; but by as much as it is difficult by so much is it worth while. We propose to consider the ends of several familiar enterprises, organizations, and activities, in order to throw light on the end or purpose of our church organization. While we would aspire to a complete development of the subject which would be philosophically convincing, we shall be satisfied if the thoughts which are presented will be suggestive of further thoughts on the part of those better qualified to elucidate this profound but most practical subject.

The occasion which suggested this subject was a meeting, under the auspices of the Salvation Army, in the Boston Opera House, at which Commander Evangeline Booth spoke "In Rags." It was a sight to appeal to one's imagination. As Colonel McIntyre said, in opening the meeting, "This great Opera House is full, and hundreds outside wish to come in." And this great gathering was to hear the commander of the Salvation Army tell the purpose or "end" of that wonderfully practical and useful organization. We were impressed with the perfection of detail in the arrangements for the meeting. The Salvation Army band was on the stage. Officials of the Army, dating back to 1876 in service, were in evidence. The vast audience was handled with ease and despatch. A cross was a conspicuous property on the stage, but everything was of the utmost simplicity. Music had appealed to the sympathies of the audience before the formal opening of the meeting. Then

came a fervid prayer from one of the officers. Then came the affectionate introduction of the commander whom they all "loved," and whom the Colonel was sure we in the audience would all "love" when we heard her. The great audience rose to its feet as the commander, with a basket of flowers on her arm, came down the aisle dressed literally "in rags," the guise in which she used to walk the streets of London in the effort to reach the "submerged tenth." Her face glowed with emotion as she told of her life in the London slums, of her birthday being on the 25th day of December, suggesting that it was this that gave her the love of helping people.

She told of the wonderful conversion of a drunken murderer to a Christian life,—and there were few tearless eyes in the great audience. Then she answered the question as to how it was accomplished, by saying that in her bosom she always carried four golden keys, which she then proceeded to describe. The keys were, "Love," "Sympathy," "Action," and "Sacrifice." As each key received attention, she related a corresponding incident in her life, when the Lord's power and love were manifested in the conversion of some unfortunate to a life of Christian usefulness. As each key was named, the name came out in light on the cross until in the end we saw the cross with a foundation of "Love," an upright of "Sympathy," cross arms of "Action" and "Sacrifice," and on the top "Faith," which the commander said was the ring on which she carried her golden keys. At the close of each incident a choir sang beautiful, appropriate music, and then the audience was invited to join in the familiar tune. What was the "end" of all this careful, though simple, plan and arrangement? The call to Christ. The conversion of sinners. The call to "Come Home." An angelic heaven from the human race. What is this but the "end" of the Salvation Army? To accomplish this end Miss Booth gladly took up her abode among the poverty-stricken, the criminal, the "unfortunate"; went into places so dangerous that even the police avoided them; worked night and day for the relief of the poor, the sinful, the sick, and the dying; stopped at nothing. And thousands

are being helped by these means today through the loving service of the Salvation Army, not by an appeal to the intellect merely, but to the affections; and by bringing to the individual sufferer a love which radiates the love of the Lord Jesus Christ, along with the most practical kind of assistance. Is there any better illustration of the power of the end, through the cause, into the effect? What devotion the end insures. And that end is the "salvation" of the individual sinner. As Colonel McIntyre well said, in an interim in the commander's address, "Do you wonder that we love her?" But she did not take the love to herself. Rather did she give all the credit to the Lord. This is apparently one of the best illustrations of the effect of an "end" approaching a "universal end."

But there are other illustrations which will contribute to realizing the need and the importance of understanding ends. What is the end of civil government? It is well stated in the preamble to the Constitution of the United States:

> We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

The end is, the "blessings of liberty to ourselves and our posterity." As the only source of "blessings" is the Lord, it is apparent that here also we have another "end" approaching a "universal end." Only in liberty can an angelic heaven from the human race be produced. Therefore we have in our civil government a means or cause contributing to a "universal end." If we had a full realization of this, our attitude and action in the matters where we are responsible for the personnel of our civil government would probably be shown in more serious attention to such matters. If everyone actually engaged in the administration of government fully appreciated and consistently carried out the purposes stated in our Constitution, many of our troubles would disappear. It is the duty of the Church to lift the idea of the "blessings of liberty" from a merely selfish idea to an idea which recognizes that God alone

is the source of all blessings. On the whole we are of the opinion that the "end" stated in the preamble of the Constitution of the United States has been effective in demonstrating to the world new possibilities in civil government, even though our country has engaged in several wars. The very entrance into these wars may show the working of the "end" in its victorious way to securing the "blessings of liberty" not only to the people of the United States but to the peoples of the world. The Lord uses various means for accomplishing His ends; and we trust and pray and believe that our government is one of those means, and that a positive one. This illustration needs some imagination to appreciate it; but it can be appreciated when we think of the governmental activities in providing lighthouses for the guidance of the mariner, in establishing the coast-guard, in conducting the post-office, in providing for education, and in the thousand and one ways in which it brings to the people the "blessings of liberty." While there is a great deal yet to be done, we are sure that real progress has been made. The abolition of slavery, the move toward diminution of the liquor traffic, the control of disease, are all in the line of providing for liberty. The end—"the blessings of liberty"—is the propelling force in these activities; and the increasing average of length of life is one of the physical signs of success along these lines. Why should not a longer life of preparation in this world make for a more perfect angelic heaven from the human race? Conversion of the individual to a life of usefulness may well be the end of our governmental activities, for that would surely be a "blessing of liberty."

A collateral end having very intimate relation to the "blessings of liberty," is the end of our educational system. This end is stated by President Hadley as training citizens in the exercise of civil liberty. This end, of course, may or may not be in harmony with the supreme end of a heaven of angels from the human race. If it is in harmony with the most universal end, it will derive power from that end; and the most universal end will be in the products of our educational

systems,—the intelligent, individual citizens. The end is attained only when each citizen is fitted for the exercise of civil liberty. The tendency of the day is in the right direction: viz., not to treat the students as classes or aggregations of individuals, but to adapt, as far as possible, the training to the individual needs. This is a most important trend, and directly in line with New-Church teaching, that Divine Providence regards the minutest particulars. The thought of Divine Providence setting things going and then having no particular interest in them, is doubtless the basis of treating students in bulk rather than in particular. The common view of military training, where large bodies are put through identical movements, reflects the "bulk" idea. The whole theory of military training seems to endanger the exercise of civil liberty, and so the highest ideals of development. Co-operation, from a desire to be useful to each other, is one thing; but compulsory co-ordination is quite another thing. If our educational system has as its end the training of citizens for the exercise of civil liberty with a view to the citizens becoming active in the realm of heaven, its sanctions rest in eternal verities.

We have recently come in close contact with people interested in Sunday School work, and two ends have been formulated in respect to the work, one more comprehensive than the other: the first, "skilled Christian living"; the second, "training for consecrated Christian leadership." If we all could have for our end "skilled Christian living," the most universal end, "an angelic heaven from the human race," would be in the way of realization. It has been inspiring to hear the class leader who is consciously and conscientiously training the members of the class in consecrated Christian leadership, tell of her experiences with the individuals. It is not a wholesale training, but a most markedly individualistic training. The results have been most encouraging. The end is constantly kept in view, and motivates all of the activities; and it does not take a great deal of persuasion to convince us that the Divine Providence works through such means as those classes afford.

We have dealt thus far with three ends: the end of the Salvation Army—the conversion of sinners; the end of government and education—the blessings of liberty; the end of Sunday School education—skilled Christian living. It may be that we have not arranged our discussion logically; but the end we have had in view is an understanding as to what is the end of the New-Church organization. Is the end merely the promulgation to the world of the teachings of the New Dispensation by means of the printing press and word of mouth? Is that a universal end? Can the end of our organization be less noble than that of the Salvation Army? Can it be less noble than that of our government? If our end is any less noble than the most universal end, namely, an angelic heaven from the human race, we believe we are doomed to failure and disappointment. We readily acknowledge that we ourselves, as of ourselves, are clearly incompetent to achieve this lofty end; but with God all things are possible, and with God we can succeed. Our primary end should be the conversion of sinners to the Lord Jesus Christ; in this is the end to convert all to a consecrated life of usefulness in this world. This involves greater and greater regard for the individual. We cannot hope to convert the crowds. We must convert the individuals. It is individuals that make up crowds. We must work with the individual, and trust the conversion of the crowds to the multiplication of our work with the individual. We have the Divine example to follow; and we may be sure that the Lord will work with us, if we really desire to work with Him. The will, the power, and the understanding come from Him, but we must *act as of ourselves.*

We have not treated of the means by which these ends may be achieved; but if we have the end clearly in view, the means will be revealed to us as we apply what we know. The effect will be as stated by the Lord to the Jews who had believed Him: "If you abide by what I say, you are really disciples of mine: you will understand the truth, and the truth will set you free" (John viii, 32).

JOHN DABOLL.

BIBLICAL AND DOCTRINAL STUDIES

LUCIFER.

In the "Apocalypse Explained," n. 1029, upon the seventeenth chapter of Revelation, it is said:

> As this chapter and the following treat of Babylon, before these chapters are explained, what is meant by Babylon in general and in particular shall be told; also what it is in the beginning, and what it becomes afterwards by degrees. "Babylon (or Babel)" means the church consisting of those who by means of the holy things of the church strive to gain dominion over the whole world, and this by ruling over the souls of men, claiming to themselves power to save whomsoever they will; and these finally seek dominion over heaven and hell, and make it their own. And to this end they draw and convey to themselves all the Lord's power, as if it had been given them by Him. The church consisting of such is very different in the beginning from what it becomes in process of time. In the beginning they are seemingly zealous for the Lord, for the Word, for love and faith, and especially for the salvation of men. But in that zeal the fire of ruling lies hidden; and in process of time as dominion increases this breaks forth; and so far as it comes out into act, the holy things of the church become the means, and dominion itself the end. Not to quote further, we note that this Babylonish spirit which, carried out, becomes so very terrible, is at first seemingly entirely commendable—"zealous for the Lord, for the Word, for love and faith, and especially for the salvation of men."

The name Lucifer occurs but once in the Bible; that is, in the fourteenth chapter of Isaiah, where Babylon is treated of. In that solitary Biblical occurrence of the name "Lucifer," (which etymologically means "Light-bearer"), Lucifer is called "son of the morning," or in the margin of the King James version, and in the body of the Revised Version—"Day Star." Stars correspond to knowledges of heavenly truth, which lead one to wisdom. In the last chapter of Revelation, the Lord

calls Himself "the bright and morning star" (verse 16), because He is Wisdom itself—the Source of all wisdom. Babylon, or Lucifer, whose end is so terrible, at its beginning seems "zealous for the Lord, for the Word, for love and faith, and especially for the salvation of men." It is from this appearance which Lucifer or Babylon presents at its beginning that Lucifer is called "day star," or "son of the morning." All of us have seen—perhaps many times—the zeal of new converts. They are very eager to spread the good tidings, and, in doing so, often display more zeal than tact or wisdom. In some of the instances which we witness, it is quite possible that within this early zeal there lies hidden such a love of ruling as is mentioned in the quotation upon Babylon which we just read.

The hymn by Cowper beginning

> O for a closer walk with God,
> A calm and heavenly frame;

is in our "Magnificat." It has in it these two verses, which always raise in my mind a question whether the sentiment they express is really heavenly:

> Where is the blessedness I knew
> When first I saw the Lord?
> Where is the soul-refreshing view
> Of Jesus and His Word?
>
> What peaceful hours I once enjoyed!
> How sweet their memory still!
> But they have left an aching void
> The world can never fill.

I doubt whether those verses have any proper place in the heart or thought of one who is developing normally in the Christian life. As one journeys heavenward his way is now bright, now clouded; but it is not normal that there should be more of radical blessedness, refreshment and peace in earlier stages of the journey than in later. One's sweet memories of his early experiences in the regenerate life may be due partly to the association of those experiences with friends and scenes

dear to him, or to various of purely natural considerations; but would it not be profanation, after any true and rational start in the religious life, ever to settle down into a permanent state of heart or mind radically less joyous than the earliest? A very pleasant state that one might look back to with regret that it had passed, and been succeeded by no state so pleasant, is that Babylonish, or Lucifer-like, state in its beginning, when one set forth truths from the Word and Doctrines, with a delight within which were hidden conceit and pride and a love of appearing superior to others, and worthy to rule them. One thus looking back with regret may never have attained to a heavenly state at all: his regrets are of the natural man, as were those of the children of Israel when, on the wilderness journey, they said:

> Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away; there is nothing at all, beside this manna, before our eyes. (Numbers xi, 4-6.)

Distaste for manna on the part of the children of Israel in the wilderness represented, of course, such distaste for spiritual gifts as the Babylonish, or Lucifer-like spirit may experience, when it finds that such gifts can be received only after victories in temptation.

At depths in his heart and thought each man worships either Jesus glorified or else himself. No one can judge what another is interiorly; but the following from "Arcana Cœlestia," n. 10,412, is of interest. The general subject presented is that the perpetual worship of the Divine is an essential of the Church. It says:

> They indeed who are in externals without the internals, desire to be worshipped as gods, and to have what is their own adored as Divine, so far as they dare on account of the common people. From this it may be concluded that in their heart they deny the Divine and that they themselves are continually aspiring to loftier things, and so far as obstacles are not presented, to the loftiest things, thus at length to the throne of God—as is very plain from those who in the Word are meant by Babylon, who derogate from the Lord all power

in heaven and on earth, and arrogate it to themselves, opening and shutting heaven at their pleasure. That they are of such a character is evident from Isaiah.

And then there is a quotation from this fourteenth chapter, the chapter in which Lucifer is named. We cannot say who are in externals of worship without the internals; but the quotation just made shows them of the Babylonish spirit. Each man in spirit worships either himself or else Jesus glorified. Anything in you, or in me, that is not yet worshipping Jesus glorified, is Lucifer-like.

In the "Arcana," n. 254, where it treats of the serpent in the story of the Fall, it quotes from this fourteenth chapter of Isaiah, and says: "The subject treated of is the serpent or dragon, which is here called Lucifer." Ever since the Fall "the trail of the serpent" has been "over . . . all, and there have been those who, Lucifer-like, preferred "the tree of knowledge of good and evil" to "the tree of life." We need not dwell upon the story of the Tower of Babel, as setting forth the Babylonist, or Lucifer-like spirit; and when we read of "the great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. xii, 9), and think of him as representing those who at this day are antagonizing the spread of the essential doctrines of the living Church, we may rejoice over this scene in which he is cast out—a scene prophetic of the final establishment of the living Church; and, too, we may be thankful that we cannot detect who at this day are, because of their internals, represented by the dragon.

In "Divine Providence," n. 257, having spoken of those who "claim for themselves Divine power, and wish to be worshipped as gods; and [who] invoke the dead," Swedenborg says:

But it shall now be told why the Lord has permitted such things. That He has permitted them for the sake of the end, which is salvation, cannot be denied. For it is known that without the Lord there is no safety; and for this reason, it was necessary that the Lord should be preached from the Word, and that the Christian church should by that means be established. But this could not be done except by

those who would press to the fight, and would do this from zeal; nor were others found than those who were in a glow of like zeal, from the fire of self-love. This fire first excited them to preach the Lord and to teach the Word; and it is from this their first state, that *Lucifer is called the Son of the Morning*. . . . But as they saw that they could have dominion by the holy things of the church, the love of self by which they were first excited to preach the Lord broke forth from within, and at length exalted itself to such a height that they transferred to themselves all the Lord's Divine power, leaving nothing. This could not be absolutely prevented by the Lord; for if it had been, they would have pronounced the Lord not God and the Word not holy, and would have made themselves Socinians or Arians, and so would have destroyed the whole church; which, whatever be the character of the prelates, still endures with the subject nation; for all of this religion, also, who go to the Lord and shun evils as sins, are saved; wherefore there are many other heavenly societies of them, too, in the spiritual world. . . . When the love of self lifted up its dominion even to the Lord's throne, removed Him, and set itself thereon, that love, which is Lucifer, could not but profane all things of the Word and the church; to prevent which, the Lord by His Divine Providence took care that they should recede from the worship of Him, and should invoke the dead, should pray to their images, kiss their bones, and bow down at their tombs, should forbid the reading of the Word, place holy worship in masses not understood by the common people, and sell salvation for money; since if they had not done these things they would have profaned the holy things of the Word and the church; for . . . none profane holy things but those who know them.

A thought which suggests itself in connection with this quotation, is, that preachers and lay teachers, though a Lucifer-like spirit be in them, may further an understanding of the Word and of the Church doctrines. That is a very important fact. We cannot say how much good has been done from a spirit of conceit and self-confidence, seemingly zealous for the advancement of the living Church in heaven and on earth. Truth spoken in a Babylonish, or Lucifer-like, spirit, does not return void unto God, if the hearer wants to be really blessed; for the Lord's word is with power (Luke iv, 32) to the good man who hears, whether the man speaking be good, or be bad; and true doctrines may be sown in a receptive and fertile mind by one in whose heart heaven is not. The printing press from which a given copy of the Word issues, may have been a

poor machine when new, and may have become much worn and broken; but that does not detract at all from the Lord's power within the Word printed on that press; nor does the spiritual deadness of the individual, or of the Church, when reading the Word in public, or quoting it, detract from the Lord's power in the Word. Nor is a hearer necessarily harmed by explanations based upon false doctrine. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. xv, 11). What one receives into his heart from the Word will depend upon his personal attitude toward the Lord. One heading in the "Divine Providence" is: "Man is taught by the Lord through the Word, and doctrine and preaching from it, and thus immediately from Him alone." A sub-heading states that the teaching "done mediately through preaching does not take away the immediateness." On this subject it further says:

> The Word cannot be taught otherwise than mediately by parents, teachers, preachers, books, and especially the reading of it. Yet it is not taught by them, but by the Lord through them. . . . All truth, like all good, is from God; they [preachers] can indeed speak it, and bring it to the understanding of many, but not to the heart of any one; and what is not in the heart, perishes in the understanding. . . . From these things it may be seen that man is led and taught by the Lord alone; and immediately by Him, when from the Word. This is the arcanum of the arcana of angelic wisdom. (Nn. 171, 172.)

There is a saying that one gets out of a book what he brings to it. One gets out of any experience what he brings to it. The power of the Word, then, is not dependent upon either the understanding or the heart of the preacher, or of the teacher. Were it dependent upon his character, it could not be God's Word, any more than the Son of God could have been the son of Joseph. That conceit, or pride, or any other fault in the preacher, or in the teacher, does not preclude his preaching or teaching from doing good, may be definitely learned from what we have cited from the Writings as to the significance of Lucifer's being called "day star" or "son of the morning."

There are a few words, in the "True Christian Religion,"

n. 41, which may well cause the reader to think a little upon his own state. They are to the effect that so far as one's understanding of truth is not united to a heavenly love, "he becomes an image of Lucifer and the dragon, and is cast down from heaven to earth, and then under the earth into hell."

I close with one illustration of the very important truth that good may come from teaching from the Word done by one who, Lucifer-like, is proud of his knowledges, and self-righteous. The Lord, after His resurrection, opened the understanding of His disciples, "that they might understand the scriptures"—Moses, the prophets, and the psalms (Luke xxiv, 27, 44, 45). When one arrives at the stage of regeneration which corresponds with the Lord's resurrection, the Lord opens his understanding, that He may understand the Scriptures. The Scriptures then opened, and an understanding of them given such as the man never before experienced, include the Old Testament stories which he began to learn when a child, his knowledge of them having been added to gradually through the years. There the stories are, in his mind—stories of Abraham willing to offer up Isaac; Isaac and Rebecca; Joseph and his brethren in Canaan, and later in Egypt; the wilderness journey; little Samuel; the Kings of Israel, etc., etc. Each of these stories is a container of spiritual food and drink for men of all times, and for angels in eternity. One begins to learn them when a little child, having no idea at all of what they contain. That he may understand them, the Lord finally opens his understanding—perhaps not until late in life. Have only heavenly-hearted parents, teachers and preachers, and only such books as have been written from a heavenly point of view, had to do with impressing these stories upon the mind, ere the time comes that the Lord opens one's understanding, that he may understand the spiritual content of them? It would seem entirely probable that some teachers with Lucifer-like zeal have been useful to all of us in teaching us the Word.

CHAS. S. MACK.

THE APPEAL TO THE AFFECTIONS

THE development of man's body is from the general influx from the world of causes, or spiritual world, that sustains the animal and vegetable life of all worlds; indeed it is the whole sustentation of the universe. Whereas the development of the natural mind is effected by the influx of affections from the Lord, and the development of the spiritual mind by the affections of good and truth which were at first implanted by the Lord in unconscious infancy, and later, all through the man's career, by the same, according to his necessities expressed by him in prayer; for we are taught that the Lord answers prayer by granting affections, affections for good and for truth, in each degree, as man applies himself to the good of use as a steward of his Lord.

Now considering all the teachings respecting man's affections, it may seem there is little else to appeal to than affection; but while this is true, we must heed what the Writings tell us of the primal necessity of knowledge. Thus:

> No one can be regenerated unless he knows such things as are of the new life, i. e., of spiritual life; for into that life man is introduced by regeneration. . . . They are truths which must be believed and goods which must be done. . . . No one can know these things of himself, for man apprehends only those things which have been obvious to his senses, . . . by which he sees nothing but what belongs to himself and the world, not what belongs to heaven and to God. These he must learn from revelation: for example, that the Lord, who was God from eternity, came into the world to save the human race; . . . that He has all power in heaven and on earth; that all faith and charity, thus, all truth and good, are from Him; that there is a heaven and a hell; that man lives forever in heaven if he does well, in hell if he does evil. These things and more must be known by the man who is to be regenerated. (Arcana Cœlestia, nn. 8635-8.)

Again, this matter respecting knowledge as man's primal need is concisely summed up in "Apocalypse Explained," n. 196, thus:

> Nothing else with man makes the spiritual life, except the knowledges of truth and good from the Word applied to life, and they are applied to life when man holds them as the laws of his life, for he thus regards the Lord in every single thing . . . for the Lord is in His own truths with a man.

The necessity for knowledges of truth is thus shown to be a fact; and they are absolutely necessary in order that, by means of affection for them, man may bring his life and conduct into accordance with what he has learned respecting the Lord's infilling a human form with His Divine Presence, that men might see Him and approach Him by living in accordance with Divine order by means of His truth and good constantly given to them through affections supplied as they desire, and may ask for them; though natural affections are supplied to all. So we read in "Divine Providence," n. 75:

> It is otherwise with man, who has not only affection of natural love, but also affection of spiritual love, and affection of celestial love . . . wherefore man can be raised from natural science into spiritual intelligence, and thence into celestial wisdom. . . . But this elevation as to affection could not be, unless he possessed from rationality the faculty of raising the understanding, and from freedom that of willing to do so. . . . From these two faculties one is able to think, and to speak from the thought.

From this it appears that the appeal to a man's affections can have little or no effect that will be permanently of use to him, unless he be supplied with the necessary knowledges that will lift his understanding from natural science, to spiritual intelligence, and farther, with his consent, into celestial wisdom.

As to what are the knowledges necessary to form or open the understanding that it may influence the affections, the general items have been quoted above from the "Arcana"; and general truths must be acknowledged before particulars can be received; indeed, throughout man's regeneration, he is acquiring the particulars of the general truths he first learnt. As we read:

> That which first enters is general and in which scarcely anything appears, until it is illustrated by particulars, and these by singulars. (Arcana Cœlestia, n. 3131.) They who are in good, not yet formed by truths, . . . are first formed by the Lord through primary truths, i. e., general truths, in and from which are the rest [i. e., particulars and singulars]. (*Ibid.*, n. 8733.)

Regarding particular truths which are so closely allied to their generals that they (the latter) cannot well be understood

without them, there is much instruction given us; and as these are stated in the Writings to be imperatively needed by all who desire to understand the new revelation of the interior senses of the Word now given to the world, some of them will be here quoted to show how much time and opportunity for teaching the outside world what it is most in need of, have been lost.

After the statement, in "Divine Love and Wisdom," n. 184, that "A knowledge of degrees is, as it were a key for opening the causes of things, and for entering into them," we read in the next number:

> Without a knowledge of these degrees [namely, discrete and continuous degrees] nothing can be known of the distinctions between the three heavens; nor of the distinctions in the love and wisdom of the angels there; nor of the distinctions of the heat and light in which they are; nor of the dictinct atmospheres which environ and contain them. Also without a knowledge of these degrees nothing can be known of the distinct interior faculties in the mind of man; so nothing of their state as to reformation and regeneration; nor of the distinctions which are of the body, both with angels and men; and nothing whatever of the distinction between spiritual and natural things; and therefore, nothing of correspondence. Nay, nothing can be known of any distinction between the life of man and beasts; nor between the more perfect, and the less perfect animals: nor of the distinctions of the forms of the vegetable kingdom; and among the materials of the mineral kingdom. From which it may appear that they who are ignorant of these degrees cannot see causes from any judgment; they see effects only, and judge of causes from them, usually by an induction on the same plane as the effects; when yet causes do not produce effects continuously but discreetly, for the cause is one thing and the effect another; the distinction is between the thing that forms and the thing formed.

These statements show the high importance of the subject, and how absolutely necessary it is that this branch of tuition should be very early introduced to those desirous of acquiring spiritual knowledge; for the warning is often repeated, that nothing real can be known above the natural planes of thought without this knowledge, which, it may be noticed, is said to be required even for a proper understanding of the natural world and its kingdoms.

The knowledge of influx and of correspondence is also

insisted on, not only as above shown, but in other places. It may therefore be taken for a certain fact, that no true rational faculty can be opened in man without this knowledge.* The evidence quoted above is quite sufficient to establish the fact of knowledge being the first requisite, though we are permitted to confirm our knowledge through experience; as truths lead to good when adopted into the life by practice. This is clear from "Apocalypse Explained," n. 242[4]:

> The circle of life is to know, to understand, to will, and to do, for the spiritual life of man begins from knowing. . . . Knowledges are only in the entrance of life when they are in the memory, and they are not fully in man until they are in his deeds; and they are more fully in his deeds in proportion as they are more fully in his understanding and will.

It is clear, therefore, that the first affection to appeal to is that affection for knowing that opens in childhood by the asking of numerous questions at or about the age of five, but is only brought into its fullness as leading to use when man is adult and is gifted with reason in his understanding and freedom in his will; after which time, but not before, he expresses himself fully in his deeds and can be judged by them. Hence, too, because the affection for knowing leads directly to that of understanding, we have the means given us in the doctrines of degrees, of influx, and the correspondence brought about thereby, so often and insistently set forth in the Writings of the New Church.

The appeal to the affections is seen to be quite in accordance

*The present writer feels compelled to bear his own personal testimony to the fact, verified by many years of traveling and lecturing through a great part of Canada and (on one extended tour) the western United States, that lectures on the general subject of "The Difference between Men and Animals" have been highly appreciated wherever they have been given. The title itself is very attractive to the ordinary man and woman, as so few people know wherein the animal mind differs from the human mind; and yet this difference, involving immortality and life in heaven as against annihilation, covers the whole subject of man's regeneration, introduces discrete degrees, influx, and correspondence, and thereby enables man's rational faculty to fulfill its proper functions. Abundant testimony was given of the effect on the minds of the hearers, too much to be inserted here.

with order, when the construction of the human mind is seen to consist of a series of affections, the first of which is preliminary even to knowledge; namely, the imagination, which really gives us the power of forming ideas, in accordance with our genius and dispositions, out of the sensuous impressions that are stored up in the external memory.

Now, in approaching strangers assembled to hear a lecture, gathered out of curiosity or the desire to know, what can appeal better to the ordinary man or woman than to be told such things about themselves as elevate them above the animals and show that human life is on an entirely higher plane than animal life; that man's powers of foresight for the good of his race, for instance, and his desire to improve the conditions of life for others and for future generations of his kind (for example, in the damming of the river Nile, thus bringing thousands of acres of land permanently into cultivation) have no equivalent in the brutes of the field and forest.

It would seem, then, that, while the appeal to the affections is quite right and in accordance with order, yet those affections must be approached according to the order in which they themselves are arranged by the Lord. So imagination must come first, and man must imagine, as every race of men has always done, that he himself will survive after the life of the body is over. Thus is aroused the affection for knowing what kind of life it is to be, and how his life and his actions here affect it. And here it is that revelation is needed.

Thus it may appear that when the affection of knowing awakens the understanding to reason as to the best course for the will to decide upon, the opportunity arrives for the will (which it must be remembered is the man himself as the decisive factor) to conclude as to his course. Suppose, however, that the man has no true knowledge of the facts in the case, and his emotions of pride and self-love are flattered by being told that he is the highest form of life on earth, that his mental capacity is unlimited, that all he wants is opportunity to be the greatest and wisest of mankind, or that, as Emerson says, he can make heavens for himself higher and higher without end or limit. Is it not plain that this is only

arousing the imagination, and that real knowledge of facts would bring it all to the ground. Or take the case of a man persuaded by false teaching that entrance into heaven is only to be had by believing that, no matter how bad his life, or what harm he had done to his neighbor, he could and would be forgiven and received as just and holy if he believed that a pure and holy personage had suffered the punishment he deserved; also that he had only to be admitted into heaven as a place where angels live, to be quite at home and happy among them. Such a condition again could only be from an excited imagination uninstructed and unaware that a man finding his delight in getting all he can from his neighbor for the least return, would be simply miserable in a society where everyone's happiness consists in doing good to others; and it is plain he could find little joy in helping poor and ignorant people, who, like the poor beggar of the Gospel, had had his evil time in the world, and had come to heaven to be comforted.

So it would seem that the excitement at revival meetings is very largely that of imagination, which with young children can believe anything, however impossible; and the innocence of wrongdoing among many thus deluded, is the ignorance of hereditary evils yet to come, as tendencies to be fought against.

In conclusion, therefore, it may be said that more attention should be paid to the direct teaching of the more interior truths now opened to us respecting the inculcation of knowledge dealing with the degrees of progression of the natural mind, and the real causes that are under man's control for opening the discrete degrees of the spiritual mind, namely, obedience to the Divine Will, qualified by its interior motive in each successive stage; for then men, recognizing that their own construction implied the end for which they were created, and that their affections for imagining, for knowing, and for reasoning, were all given to be combined into the love of service for the common good, which even in this world is coming to be seen as the only solution of our troubled state and condition, and in heaven becomes a glorification of the Lord as the source and centre from which all good emanates.

J. Mower Martin.

CURRENT LITERATURE

"PSYCHOLOGICAL TRANSACTIONS."*

Most of these "Transactions" have appeared in English dress in the "Posthumous Tracts," translated by James John Garth Wilkinson and published in London in 1847. The exceptions are the first one on "Faith in Christ" and the last on "Correspondences and Representations." These are of interest as showing that Swedenborg's earlier ideas before his illumination were in somewhat close agreement with his later ones. Though the correspondences are of limited range and are often not thoroughly expounded, there is little in them to which any exceptions could be taken; and in fact they are quite largely an imagery of spiritual in natural things which has been instinctively recognized by all mankind, such as the correspondence between

Whiteness, and	Intelligence in truth, or truth;
Blackness, and	Falsity;
Bright colors, and	Sentiments, grateful affections;
Dark colors, and	Hypotheses, conjectures, ungrateful affections;
To be besmeared, painted, or speciously adorned, and	To counterfeit the appearances of truth, to dissemble.

Mr. Acton has introduced a great improvement in the arrangement of these articles, so that they now read like a consistent orderly series, which was no doubt the intention of their author.

The translation is entirely new. A number of errors have

**Psychological Transactions.* By Emanuel Swedenborg. Translated from the Latin and Edited by Alfred Acton. Philadelphia, Pa.: Swedenborg Scientific Association. 1920. 282 pp., 8 vo. Price $4.00.

been corrected and valuable historical notes, which must have cost a good deal of research, together with explanations, have been incorporated in the Translator's Preface.

Some may admire Dr. Wilkinson's vigorous style, but Mr. Acton's is, on the whole, clearer. Mr. Acton objects to Wilkinson's mode of translating as being too "interpretative." We are of the opinion that there are places where a little interpretation would do no harm, that at any rate the text might have been annotated, in places, with advantage. If it is necessary, for example, to retain the wholly obsolete chemical terms of the old alchemists, they might at least be accompanied by a translation into modern terminology.

The article on "The Harmony between Soul and Body" consists mainly of a criticism of the views of Leibnitz, as presented by Wolff. A more concise criticism will be found in Swedenborg's little work on "Influx, or the Intercourse between the Soul and the Body," where his own views are presented more comprehensively.

The tracts on "The Animal Spirit" and "The Red Blood" overlap, to some extent, material which was published in "The Economy of the Animal [or Soul's] Kingdom," of which the third part, on "The Fiber," has recently been translated by Mr. Acton.

In p. 5 of the treatise on "The Animal Spirit," we are told that "the essence which is midway, or mediatory, between soul and body ought to take its nature from both. The soul is spiritual while the body is material; otherwise the spiritual could never operate upon the material or *vice versa*" (p. 78-9). At this time, therefore, the author seems to have regarded this intermediate as a composite, at once "both spiritual and material."

A quite different position is taken in the subsequent theological Writings, where we are told that the spiritual cannot be comprehended at all without putting away all things of time and space. In "Arcana Cœlestia," n. 9154, we read:

> Since good has quality from truths, it also has its form from them; for where there is form there is quality. The case is similar

to that of the spirit [cerebral fluid] and the blood in a living animal; the spirit takes its determinations, thus its form, through the fibers; in like manner the blood through its vessels.

Here it is evident that the *form of the motion* of the fluids of the body, supposed to take place through fibers and vessels in ways not explicitly described, is the significant thing; and by these means, namely, activities or useful motions, the spiritual activities of the soul inflow into and are conjoined with the physical motions within the body. The conjunction of soul and body is not effected by a transmutation of one into the other, but by correspondences.

In the treatise on "The Red Blood," there are given attempted explanations of the structure of the particles, founded on a badly interpreted observation by Leeuwenhoek. In the midst of the present abundance of histological information, there is no possibility of reconciling this with modern conceptions. Even more bizarre are the hypotheses put forth to explain the red color of the blood. The strange conglomeration of precisely described, solid, crystalline particles, geometrically shaped and configured, dovetailed together and enclosing smaller, soft and flexible, pellucid, spherical particles within a living blood-cell whose contents *are now know to be liquid,* the assertion that the rays of light are set into a whirling motion in passing through this curious (wholly imaginary) assemblage, and the further assertion that this superimposed motion constitutes the color red, can only be characterized as grotesque and without any foundation whatever. The only motion of light which can, in any sense, be called "whirling" is that of circular polarization, which has no connection with color. The hemoglobin of the erythrocytes is crystallizable, but is always in solution in the living cell. While Swedenborg was ahead of his times in many respects, here he has been left hopelessly in the rear.

The hypothesis that the blood undergoes a perpetual decomposition in the brain, that an ingredient of the blood, termed the "animal spirit" is separated and rectified in the brain, and is then restored to the circulation by way of the nerves and the infundibulum, completing the cycle, is only

partially true. We are now of the opinion that, among its other functions, the brain which in certain aspects is to be classed with the ductless glands, like them, secretes small amounts of divers substances, called hormones, which have very important offices of control over bodily activities and growth. The action of these substances appears to belong to that class of operations called chemical catalysis, where a small amount of activating material produces prodigious results. Swedenborg's assertion that the product of the brain-operation "vivifies" the blood is no doubt true, but the mechanism of its introduction into the circulation does not entirely agree with that which he imagines.

We have not space to consider the "Hieroglyphic Key," and the "Correspondences and Representations," but a comparison of these with what we learn from the Writings would well repay investigation.

FRANK W. VERY.

EMILE COUÉ'S AUTOSUGGESTIONS.*

EMILE COUÉ works upon the basis of three university degrees. No one need doubt that his method is scientific. He has given the first scientific explanation of the power of mind over bodily conditions that the writer of this review has seen; and he has patiently worked it out of forty years of investigation of his subject, with unusually abundant material; for he has dealt with as many as a hundred patients a

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*_Self Mastery through Conscious Autosuggestion._ BY EMILE COUÉ. New York: American Library Service. 1922. 93 pp., 12 mo. Paper, $1; leather, $1.75.

The Practice of Autosuggestion by the Method of Emile Coué. BY C. HARRY BROOKS. With a Foreword by Emile Coué. New York: Dodd, Mead and Company. 1922. 119 pp., 12 mo. Boards, $1.25.

Suggestion and Autosuggestion; A Psychological and Pedagogical Study based upon the Investigations made by the New Nancy School. BY CHARLES BAUDOUIN, Professor at the Rousseau Institute, Geneva, Switzerland. Translated by Eden and Cedar Paul. New York: Dodd, Mead and Company. 1922. 349 pp., 12 mo. Cloth.

day during a considerable part of that period. But he values it for its use in much more than physical healing, as the opening words of his little book show. After calling attention to the fact that unconscious autosuggestion is as old as human life on earth, he says that knowing how to practice it consciously may bring "physical health to the sick, and moral health to the neurotic and erring, the unconscious victims of anterior autosuggestions, and to guide into a right path those who have a tendency to take a wrong one."

His first discovery, and the all-important one, is that the imagination is stronger than the will in human conduct and in affecting physical conditions. The New-Churchman can understand this, perhaps even better than Coué himself, from his knowledge of what Swedenborg teaches of the *Limbus*. For the *Limbus* is the wonderful transformer of the physical vibrations of the nervous system into a condition so nearly mental that the mind can perceive and interpret them. And in the reverse processes, it is the transformer of what the mind sends into the body, from its mental state into the vibrations of the nerves which set the muscles to work, or which affect the organs in their functioning. And not only does the *Limbus* thus mediate between the mind and the body, but it also records in its own substance all its processes of transformation. This record in the *Limbus* is the memory—a great reservoir of all that the mind requires for the continuity of thought and feeling which constitute personality. The *Limbus,* therefore, is the mind's workshop and storehouse, from which it draws its material into its conscious activities. What it is not using at any given time is the *unconscious* that Coué talks about, and that other psychologists are wrestling with under the term of *subconscious*—but vaguely, from lack of knowledge of what Swedenborg teaches.

The contents of the *Limbus* are always alive and active, whether we are conscious of them or not. They carry on the functions of the bodily organs while we wake and while we sleep without our consciousness. And they carry on the habitual activities of the mind and body in much the same way.

We do not have to pay attention to the operation of the nerves and muscles in walking any more than we do in breathing. After one has learned to write, or play the piano or other musical instruments, the *Limbus* takes care of the details for us. So with a multitude of details of mind and body—the *Limbus* takes care of them for us. Indeed, our characters are largely composed of mental habits continually alive and going on in the unconscious part of the *Limbus*. That is why it has to survive the death of the grosser planes of the material body, and forever serve as the basis of spiritual life.

Now these habits of mind and body in their relations to one another are what Coué means by the imagination. It is that in the *Limbus,* or the states in the unconscious parts of the *Limbus,* which carry on the activities of the mind and body habitually. That they are stronger than the will, in the sense of volition, is evident when we remember that volition is always in the conscious part of the mind in its workshop, and not deep-seated. The will in the New-Church sense of love, or the "ruling love," is in the supraconscious, continually flowing into the unconscious part of the *Limbus* as an ultimate of power. These distinctions need to be kept in mind in studying Coué.

Coué has found by scientific investigation (and other psychologists confirm it) that when the volition of the conscious mind is exercised against the imagination, or deep-seated habit, of the unconscious part of the mind, it only increases the resistance of the habit of the *Limbus*—which has been formed by unconscious autosuggestion in the past; but that the habit can be weakened by conscious autosuggestion made counter to it, if the volition is made quiescent so as not to interfere.

Furthermore, he has found by scientific investigation, that whenever a thought, or state of mind, has been introduced by autosuggestion into the unconscious part of the *Limbus,* it tends to action, or fulfilment, in the nervous system, and thence in the muscles and organs of the body. That is simply the discovery of the way in which the three planes of the body are created to act and react under the universal law of end,

cause, and effect. We have known for a long time that action from without proceeds in a similar way. A stimulus to the senses, embedded in the tissues of the body, always tends to action under the law of end, cause, and effect,—the nerves convey the action to the *Limbus,* where it is realized by the mind. Now we are told that the law operates also in the reverse direction, and that the mental stimulus imparted to the imagination in the *Limbus,* as above defined, always tends to action through the nervous system into the muscles and organs.

But Coué does not ignore the fact that the law is continually operating in both directions, from without inward, and from within outward. Therefore the correction of disorders, and restoration to order, must employ both means—mental and material. They must complement each other. His method is not to supplant either religion or medicine and surgery. It is to become an instrument rather in the hands of both. He calls attention to the fact that with every condition of disease and suffering a mental habit is formed in addition to the physical condition—it may be 10 per cent mental, or 20, or 50, or even more. This mental part has come by unconscious autosuggestion; it can be speedily overcome by conscious autosuggestion. But under the law of "tendency to action" of what is introduced into the imagination of the unconscious mind, the healing may extend even further and help not only functional disorders, but also organic lesions.

Coué's own little book is a frank, modest, and brief account of his discoveries, without the help of Swedenborg's doctrine of the *Limbus,* illustrated by his experiences in many clinics. Mr. Brook's little book is a lucid and interesting account of his study of Coué's method and his observation of his clinics. His chapter on "Thought is a Force," in which he discusses the Unconscious, is very well done. He devotes the last half of his book to the practice of autosuggestion; and it is instructive and helpful.

Baudouin's book is a learned and elaborate treatise on

the whole subject, of which the *Nation* says, "It is the most exciting book published since 'The Origin of Species'"; and of which the *Medical Press* says, "Written with all the charm and lucidity of the French school, and admirably translated, the book is one which will repay the study of both the professional psychologist and the practising physician."

H. Clinton Hay.

CHRISTIAN FAITH AND BIBLICAL CRITICISM.*

The Christian who has begun to accept the results of critical study of the Bible but who has been told that surrendering the traditional views of the Bible is abandoning Christianity, will find this book written for him. The book consists of papers and lectures delivered before a variety of audiences, but always this perplexed hearer is in mind. Dr. Peake desires, indeed, that the Bible shall be better understood. To him it is far more precious for his holding the critical view of it. He realizes, too, that the defenders of the traditional views are bestirring themselves, and he would meet their activity. In his judgment critical study of the Scriptures has been inevitable and will go on, and has definitely and securely established its main results. But he is moved with an especial concern for the man who has been impressed by these results but is told by the Church that they are incompatible with the faith, and who is about ready to take the Church at its word and leave it.

What then is our duty to a student of Scripture, who is convinced that the critical view is sound in principle and largely correct in results, but at the same time sincerely accepts the Christian faith? Must we allow him to be misled by those who assure him that he is occupying contradictory positions and who take the risk of forcing him to abandon his Christianity if they fail to persuade him that his critical conclusions are untrue? We cannot decline the duty of challenging such perilous counsels. We are wholehearted believers

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**The Nature of Scripture.* By A. S. Peake. Hodder and Stoughton, London. 1922. 296 pp., 12 mo. Cloth, $2.00 net.

in the Christian religion; we are assured beyond all misgiving that the traditional view of the Bible has broken down; we earnestly desire to strengthen distressed and waivering faith; we offer a conception of revelation, which we regard as true to the characteristics of Scripture, while it does not compromise the sincerity or retrench the fullness of our evangelical belief. From the determination to go forward with our task we shall not be moved by censorious judgments, nor will they dim our assurance that it is of Divine appointment. (Preface, p. 11.)

There is no reason why the New-Churchman should not find Dr. Peake's book helpful and heartening. It is not clear that we have not in part perpetuated the traditional Protestant views of the Bible which criticism makes impossible. We have too little considered carefully and open-mindedly the like combination of the faith of the New Church and the results of criticism. How do we know that it does not mean mutual enrichment and support? Is there any other study of the sort besides the chapter on "Recent Biblical Criticism" in the Rev. John Worcester's "The Bread of Life"? That was a score of years ago, but summing up critical results then, Mr. Worcester wrote, "The general conclusions indicated above are wholly in accord with the New-Church teaching in regard to the origin of the Bible" (p. 95). Besides this, it may well be that we slight these studies and their importance, which go under the general term of Biblical criticism. They are studies of the nature of Scripture as a literature and of the history of the composition of it, or, as we say, are all on the sense of the letter, and do not concern us, who have the spiritual sense opened to us. But to let all that study pass and to take an interest only in the deeper interpretation of the Word, is to drop into a position like that in which Christians make little of the Old Testament because they have the New—a position of which Dr. Peake shows the weakness and loss trenchantly. And above all is it heartening that even without the argument from the fact of the spiritual sense a student can present the Scriptures as forcefully as Dr. Peake does, and the Scriptures as a whole, no "culled" Scriptures, as the revelation of God.

Coming to the book the second time and reading in it

rapidly, the present reviewer was surprised to find how these different papers, despite much repetition, only serve to expound their subject the more variously and appealingly. Chapter vii seemed to have the least unique in it to justify inclusion of it. Several of the papers were read on occasions similar to meetings of our Council of Ministers, and incidentally it was interesting to note the character and level of the discussion attempted. All but one paper is on the general subject, the nature of Scripture, and the way in which, in view of its nature, we shall apprehend it to be the Word of God. Dr. Peake's general position is excellently stated by him in his preface (p. 10):

> So far as criticism is dominated by rationalism or seeks to dissolve those historical facts which are vital to the very existence of Christianity, so far I also disavow it. The only criticism for which I care is the criticism which has an open eye for the actual phenomena of Scripture, and so great a reverence for truth as to accept the conclusions to which those phenomena direct us. In theories of Scripture spun by the human imagination, working under the impulse of false reverence, and imposed on the facts rather than drawn from them, I have long lost all belief.

It is in his tenth chapter that Dr. Peake comes to deal specifically with the possible combination of the evangelical faith and the critical view of the Bible, though the affirmation of the possibility pervades the book. There is nowhere any exaggeration of the place or importance of critical studies. There is sure conviction that the traditional views of the Bible are impossible.

> Those who reject the traditional dogma [about how the Scriptures were given and what they are] fully recognize its right as a legitimate form of belief about the Scriptures, though they repudiate the claims for exclusive right often made for it. But in ever-widening circles this theory is rejected; and as the older generation dies out newer views will presumably more and more prevail. I have no desire to argue at length with which type of theory the truth really lies. Speaking for myself and multitudes of others, I do not doubt at all that the traditional view of the Bible has been definitely dislodged, and that to accept it would be for us a kind of intellectual sin against the Holy Ghost.

It is more tenable views of the Scriptures as the Word of God to which these "multitudes" have come.

> Taken just as it stands, without the application of any critical method, the Bible itself is an amazing fact overwhelming in the impression of Divine qualities which it makes on us. But he is in the best position to appreciate its excellence who, having worked his way through the problems of criticism and exegesis and absorbed their results, has risen above laborious study and preoccupation with details once more to contemplate the literature as the mighty monument of the long process of revelation and redemption (p. 268).

These have not only a Bible freshly grasped and enjoyed. They have been relieved of difficulties with it which were insoluble in the old view of a verbally dictated and infallible Scripture. Dr. Peake illustrates this release from unnecessary difficulty forcefully and by an unusual example, the conflicting laws on the tithe (p. 89). In general he says

> I should, for example, find it much more difficult to defend the Divine origin of the Hebrew legislation, with all the divergencies within the legislation itself, on the traditional view that the laws were given to Israel by Moses than on the critical theory which finds three stages reflected in the Law, and explains the differences as due to revision of it in adjustment to new situations (pp. 31, 32).

In slightly changing light and connection Dr. Peake recurs in chapter after chapter to such subjects as the character and office and necessity of critical study, the main results in textual, literary and historical criticism, the effects on our estimate of the Scriptures, how revelation came, the traditional views of the Bible, the force of the statement that Scripture is the record of revelation. Other subjects, like the definition of the idea of revelation, are not so often touched. Once see the traditional views of the Scriptures contrasted as they are here with the critical, and the great service of critical studies is plain, not only in displaying the actual nature of the Scriptures as the literature of the Word of God, but in giving one a fresh and fruitful grasp on them as the revelation of God. Dr. Peake answers affirmatively and with a fullness not possible in the old view the questions:

> Can we still recognize that through the Scripture God has re-

vealed Himself to humanity? Can we still go back to it, as our predecessors did, finding in it what we need for our own spiritual life, something that will instruct and elevate our thought about God and life and destiny? (P. 75.)

There is a good chapter on how the Bible keeps building spiritual character and creating a Christian civilization, which is quite the ultimate argument for its being the Word of God—that it has a spiritual sense is such an argument only in view of the fact that this deeper meaning gives the Bible to do just this thing anew.

One paper contains a good deal of helpful suggestion to preachers on preaching, and first of all on preaching the Gospel. Traditionally, the Gospel has been many things, from a certain scheme of salvation on. In any critical view of the Scripture we are back to Christ, His life, and Person, and message. Another chapter is on teaching the Scriptures to boys and girls. When we come to see that the Scriptures are the deposit of an onward movement of revelation through the history and experience of a people, the perception issues in new modes of teaching Scripture, especially the Old Testament, in our Bible Schools. The revelation of which the Scriptures are the record was made by way of events, and institutions, and experience, individual and collective. That is, God's own teaching was occasional, took people where they were, and went on with them. Does that fact not intimate a way of handling especially the Old Testament so as to make its lessons start in experiences and events of the pupils' own lives? Is there not a method of religious education which will reflect the method the Lord followed in His revelation of Himself in Scripture?

At different places in the book there are several good summaries of the way in which the Scriptures, Old Testament and New, lie in the mind of a student who, like Dr. Peake, holds the evangelical faith in general and of the Bible the critical view. We quote one of these:

There is then in the history of Israel and the religious experience of elect personalities a unique action of God. The people was chosen just as it was, uncongenial and at times intractable, with a crass

theology, a rudiamentary religion, a slave morality. It reached in a few centuries the loftiest pinnacle attained by any pre-Christian religion; and by the contrast between its lowly origin and its amazing achievement we measure the unique and tremendous energy with which the Spirit of God was at work within it. We realize this most fully as we think of the great men, prophets, psalmists and sages, who spoke out of the depth of a great spiritual experience, and with first-hand knowledge of God. This movement found its climax in Jesus, who summed up all that was best and greatest in it, transcended it and perfected it. But while He himself rose out of Israel, and in Him the long upward progress reached its climax and attained its goal, He was not simply like His predecessors, a part of the process, the last link of a long chain. For He was not merely the perfect flower of our humanity, the supreme achievement revealing the hitherto undreamed of possibilities of our nature. He is not man's last best word to God, but God's last best word to man, who came less to tell us about God than to live the life and express the nature of God, so far as was possible, in the limits of our human experience. With His life, crowned by death, the long process of revelation was complete (pp. 263, 264).

WILLIAM F. WUNSCH.

THE MISSION OF AMERICA

WHEN America entered the world war the nation was thrilled by its profound conviction that the allies were waging "a war to end war," whose object was to make the world safe for democracy. And when President Wilson went to Paris to help reconstruct the war-torn world, he was acclaimed everywhere as the representative of a real democracy, which, seeking no advantage for itself, was ready and anxious to be of service to others and to aid in securing self-determination for small nations, the protection of the rights of minorities everywhere, and in bringing about the reign of justice with peace, harmony and, above all, brotherliness. This beautiful dream was, alas, not realized; and the world in a large part has reverted to its old habits of selfishness, greed, hate, discord, crooked diplomacy and bloodshed. Still, the thoughtful observer can see many evidences of progress; and the present state of the world, while bad enough, is not nearly so bad as it was under the old régime. Although our own country

seems definitely to have abandoned its altruism in favor of selfishness with its popular slogan of "America First," meaning too often "America only," there is a growing public sentiment that in the family of nations, as among men individually, he who would be the greatest must be one who serves.

In the interest of this ideal the Rev. Samuel Zane Batten, an eminent Baptist clergyman and sociologist, wrote his recently published book* entitled "If America Fail!" Realizing that wise leadership is a prime necessity in bringing about the regeneration of the world, he sees in the United States of America a nation chosen and called of God to perform this service.

> We are called to do this great, new, wonderful thing in the world—to be a democratic people, to create a Christian type of human society, to develop free institutions, to realize the democratic type of religious life, to incarnate in our national life the principles of liberty, equality and fraternity, to illustrate liberty under law, to maintain equality of opportunity, and to establish the reign of brotherhood among men. . . .
>
> America is not a country merely, not primarily a form of government. America is a gospel, an ideal, a faith, a spirit, a state of heart, a set of principles, a trinity of ideas, an interpretation of the kingdom of God, the far off goal of history.

In a brief summary of the history and development of our country, he cites many instances which seem to point to our manifest destiny. First discovered and, in a kind of way, colonized by a Catholic and monarchical Latin people, the whole North American continent came at last under the control of the English-speaking, democratic, Protestant, Anglo-Saxon race. The author disclaims any intention to claim superiority for the Anglo-Saxons, saying, in rather a patronizing way that "each people, we may believe, is called to utter some syllable of the manifold wisdom and many-sided purpose of God"; but he evidently considers the Anglo-Saxon as the race divinely commissioned to bring God's kingdom upon earth. He cites many instances which appear to show that the Divine Providence had ordered matters so as to bring

**If America Fail! Our National Mission and Our Possible Future.* By Samuel Zane Batten. Philadelphia: The Judson Press. 1922. 265 pp., 12 mo. Cloth, $1.60 net.

this about. His conclusions however, do not always seem to the present writer quite logical; but space does not permit of illustrating this defect.

After thus defining the position and mission of America, our author takes a glance at the history of past peoples, noting how all the once-powerful empires have passed away. "Long ago the doom fell, the glory faded, the power passed." Considering the history of these past peoples, he deduces the causes that have produced the decay and death of states. These he enumerates as follows: land monopoly and absentee landlordism, leading to the destruction of the fertility of the soil; the blight of luxury, brought about by the increase of riches; deterioration of the race by the childlessness of the better classes, while the weak and careless elements grew recklessly; and, finally and especially, the decay of religion, evidenced especially in "social sins," oppression, greed, injustice. All of these conditions he finds in our present day American society, with an added and most dangerous condition, the modern invention of "corporate capitalism." He deplores it in these terms:

> If things go on as they are, we shall soon have a large mass of illiterate, industrialized serfs, a great sodden proletariat without possessions and without hope, the material out of which revolutions are made, the powder for a vast explosion. We are travelling the road worn smooth by a hundred nations that have died. We are moving toward the scrap-pile of history, and are travelling that downward road faster than any nation the world has known.

While visioning this almost desperate condition of the body politic, he has faith that we can work out of it, and enumerates the things that must be done, and which he believes we are called to do, if America is not to fail.

Space will not permit a full statement of these needed things, which range from the conservation of our prodigally wasted natural resources, promotion of home owning and family life, and respect for law, to the socialization of the national life and the Christianization of the nation. As to the failure of Christianity in the past he says:

> Men were willing to accept Christ as Savior and teacher; they

were not willing to accept him as Lord and King. They were willing to seek the salvation of their souls, and to make Christ the priest of their church; they were not willing to make his law supreme in the nation, and to organize society according to his will.

He believes that individualism is passing, and that the new American policy is socialistic. Advocating a radical extension of the democratic principle to industry, he says:

> Industrial democracy means that the parties in an industry are partners in the enterprise, and every man has an equity in the business. . . . All questions concerning it must be adjusted by the voice of all the partners.

He concludes with a most inspiring chapter on the Christianization of the Nation, in which he says:

> We are called with a high and holy calling. We are offered the most magnificent opportunity that has come to any people. We are indeed a people with the clear stamp of God upon us. . . . If we fail, the world is struck to the heart, and its brightest hope is chilled. If we succeed, a hundred peoples will yearn after democracy, and will believe that Jesus is the Savior of the world.

Mr. Batten's book is eminently readable. He has clean-cut, positive views, and expresses them logically in well chosen language and with great vigor. Nearly everything he says strikes a responsive chord in the heart of the reader; and though the latter may not always agree with him, he can never find him dull or uninteresting. If he seems unreasonably extreme in his views, we must remember that, as Emerson says, "nothing great was ever achieved without enthusiasm," and that for a reasonable success in righteous effort it seems necessary that its devotees should believe that even a partial failure would involve civilization in irretrievable wreck and ruin.

In the nature of things, there can be only a partial realization of Mr. Batten's aspirations; and it is not at all impossible that their complete success would refine the nation beyond any usefulness in this imperfect world. Be this as it may, I would suggest to my brother that, after we have striven according to our best reason to advance God's king-

dom here, we must acknowledge, as Shakespeare puts it, that "there's a divinity that shapes our ends, rough hew them how we will;" that earthly events are ordered by a Divine Providence that primarily regards things eternal, and temporal things so far only as they accord with the eternal; that as the death of the body is an orderly step in the life of man, so the passing away of empires and states is a necessary and salutary step in the life of nations; and that it is not given us to know the particulars of God's plans.

Our duty is to act according to the light that is given us, and to trust in the Lord for the outcome. When we consider the evils and injustices of the world it is comforting to know that

> The Lord provides His ends by the wicked as by the good; for the Lord moves the wicked to do good to the neighbor, their country, and the church, by their own loves; for the wicked wish to be in eminence, to procure gain; and they wish on this account to seem upright and zealous, and from this desire, as from a fire, they are more strongly moved to do such good works than the upright. (Arcana Cœlestia, n. 6481.)

So we may not err in saying, with Browning:

"God's in His heaven;
All's right with the world."

GEORGE H. OWEN.

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